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From the British Critic.

THE WITNESSING CHURCH;

OR, AN ACCOUNT OF THE NON-JURORS.

[*Concluded.*]

At the time there were a number of queries raised upon that statute, at least upon the church view of suffragan bishops assumed in that statute, viz. "Whether suffragan bishops ever had a new consecration when promoted to a diocese? Whether the bishops consecrated to suffragan sees in the Church of England were not Catholic bishops, i. e. ordained bishops of the Church universal, as well as of their own churches? Whether if one, two, or more had been made suffragan bishops before the Revolution, and deprived with the other diocesan bishops and the metropolitan, if those suffragans survived, would they not have been owned by us without scruple as principles of unity to our communion?"

And thus a provision was made for a succession; there could be no difference in orders between a suffragan and a diocesan bishop; and thus it was agreed, that as public affairs stood in the same posture, as long as they did so, there would be every necessity for providing orthodox and holy ministrations by means of these suffragans. From the very first, however, there was this caution used, that in order to promote the healing of the schism, or at all events not to throw any obstacle in the way, and to avoid any disputes which might otherwise arise about the temporalities annexed to the spiritualties of a bishop, it was provided in favor of the Church in possession, first, that none should be consecrated into any see; and secondly, that those who were consecrated should forbear to act till, upon failure of the bishops now deprived, there should be a necessity for them to execute the powers committed to them.

It was on this ground that Bishops Hickes and Wagstaffe took the opposite view from Ken, Dodwell, and Nelson. Instead of joining the Established Church with them, they proceeded to exercise their Episcopal powers, and continued the consecrations and ordinations. Of these we know but little; they were necessarily secret, but are said to have been conducted according to primitive usage, with three always present. We know, indeed, that Spinckes, the author of the Sick Man Visited, and Collier, the ecclesiastical historian, were consecrated in 1713,—and subsequently Smith of Durham and Bishop Gordon. Of the history of the non-juring communion during this latter period but little seems to have reached us.

In the beginning of the reign of George the First, in 1714, indeed, it received a great accession of strength; it was at this time that Dr. Brett threw up his preferments, and was admitted into communion by Bishop Hickes; and a letter of Dr. White Kennett speaks of a very extensive desertion to the cause. There is also a strong presumption of the fact from the circumstance that in the year 1716 two very strong, but very different attacks were made on them, one by Bennett, who professed to prove them schismatics upon their own principles, the other Hoadley's Preservative against the Principles and Practices of the Non-Jurors. There is something very remarkable in these two attacks which is a striking proof of the strength of the cause itself. Bennett was answered by a proof, that according to his own arguments he should consistently have been himself among their number, for he clearly proved them to be the Catholics,—whilst, on the other hand, Hoadley, in disproving or attempting to disprove them, overthrows every principle on which Christian truth is founded. In 1717 Dr. Nathaniel Marshall, the translator of St. Cyprian, brought out his "Defence of our Present Constitution in Church and State." In 1719, another attack was made by Rye, Rector of Islip, called a Treatise against the Nonconforming Non-Jurors.

Among this second race were many men of distinguished piety and profound learning. We little know how much we are indebted to their laborious study and research; but from time to time there was a tendency to mingle in politics, and often much warmth of temper and indiscretion. Howell, a presbyter, ordained by Bishop Hickes, author of the Synopsis Cononum, and the View of the Pontificate, died in prison. In the works of many of them there is a degree of technicality, and sometimes of dogmatism, very unlike the old manuals, the Doctrine of the Cross and the Christian Communion of Kettlewell. They wanted a mind like Kettlewell's or Ken's to guide them. Even in Leslie the deprived Chancellor of Connor, who was truly described as a man of incomparable learning, and of irreproachable life, and of whom Hickes has well observed, that "no man for a length of years had had his labors blessed with such success, or made so many converts from error to truth, from no principles to principles, and so considerable among their several parties as he,"—in the writings of Leslie there is much coarseness, and what in any one else might be called irreverence, but beyond all doubt it was not irreverence in him. With their errors we are not concerned; but we are concerned in seeing that during a period of unexampled laxity of principle, and consequently open to every error which from time to time might threaten this country, whether Popery, or Socinianism, or infidelity, or those latitudinarian views which paved the way to all, they pointed out the way in which the principles of the Church of England, as based on Catholic doctrine and discipline, can withstand and confront them. And possibly, in an age like that at the beginning of the last century, when opinions were advocated which might well make men tremble for the existence of the Christian religion in England, those who had perpetuated the succession might have reason to be glad that they still held out this witness, and thus maintained not merely in writing, but tangibly, as it were, the sacred truths they felt themselves commissioned, as put in trust with the Gospel, to preserve; that they kept, as a visible though small Christian communion, the doctrines which they might have taught as a school, or only scattered about the world in print.

Their later acts are more curious than practical. We find them next, where sympathy would naturally lead them, in correspondence with the Episcopal Church of Scotland. When they found themselves no longer tied down by parliamentary decrees in their ministrations, they projected a reform in the liturgy, and wished to revive those ancient usages with which the English Reformation had begun in the eucharistic service, and entered into a long discussion on the first book of Edward VI. The four primitive usages were these: 1, the mixing water with the wine; 2, commemorating the pious dead at the altar; 3, consecrating the elements by an express invocation; 4, and using the oblatory prayer before consecration, as in the present Scottish form. The matter was debated as long as Hickes lived without any great effect, but without great heat; but on his death in 1715, Collier, the historian, the senior bishop of the succession, and Brett, on the one side, in pressing these primitive points, and Spinckes, on the other, in maintaining the established form, fell into warm disputes on the subject, which they referred to the Scottish Church. The case ended as it had begun, after much warm and unprofitable argument, in a general concordat, signed by the Scottish bishops in 1724. It should be mentioned, that this controversy elicited two of their most valuable works, those of Dr. Brett on Tradition and Liturgies.

The next and in fact last position in which we find them is, again in connection with the Scottish bishops, engaged in no less a work than a proposal for an union between the Greek Church in the eastern parts of the world, and the non-juring Church in the two parts of Great Britain. The works of a writer of their own, Dr. Thomas Smith, the ejected Fellow of Magdalen College, would have roused their interest in the Greek Church. He had written an account of it; and had published some years before a memoir of Cyril Lucar, the Patriarch of Constantinople, who had corresponded with Archbishops Abbott and Laud. He had strenuously opposed the intrusions and encroachments of the Romanists in his own Church, and so loved the Church of England, that he had sent some Greeks to be educated at Oxford in its principles. One of these, Metrophanes, was for some time at Balliol College, became on his return Patriarch of Alexandria, and drew up, as Cyril Lucar had done, a clear and compendious confession of the Greek Church. They could not but have been interested in these facts; and their interest might have been increased by the fact, that Bishop Frampton as well as Dr. Smith had been resident at Constantinople, and Sir George Wheler, the traveller, who had been lately at Constantinople, had been a pupil of Dr. Hickes at Lincoln College. In the year 1716, however, one of the bishops of the Eastern Church, Arsenius, Metropolitan of Thebais in Egypt, was in London, soliciting the assistance of the English Church for the distressed Christians of his country. Bishop Campbell, one of the Scotch bishops, became acquainted with him, and first suggested the idea of the union; and finding him not averse to the experiment, mentioned it to his English brethern. At first they all agreed to it, and drew up proposals, which Spinckes translated into Greek, to be presented by Arsenius to the Eastern Church. Collier, Brett, and Griffin, three of the English non-juring bishops, and Campbell and Gadderar, two of the Scotch, continued the management of it.

The proposals were in number twelve, and to these was added a declaration expressing the points of agreement and disagreement between ourselves and the Oriental Church. The articles of agreement were such as no Protestant, it is said, would refuse to join in. But in these five points the English openly declared their dissent: 1, they do not allow the same authority to canons and general councils which they do to the sacred Scriptures; 2, they cannot pay any kind of worship to the blessed Virgin; 3, nor to saints and angels; 4, nor give any religious veneration to images; 5, nor worship the host in the eucharistic sacrifice. These Arsenius took with him, and taking Muscovy on his road, engaged the Czar Peter in the promotion of the work. In 1721 he obtained the answers from the eastern patriarchs to whom he had sent the proposals, and transmitted it to England with an affectionate apology for delay. It is said to have been a long document, accepting the twelve proposals under certain modifications and interpretations of their own, but keenly vindicating the five contested points. On the receipt of all these papers from the east, the non-juring bishops in London, in May, 1722, made out a reply in Greek, Latin, and English. They supported their former positions with proofs from holy Scripture, and concluded with a suggestion, that if the oriental bishops and patriarchs would authentically declare them not obliged to the worship of saints and angels, the worship of images and adoration of the host, and declare them perfectly disengaged from these particulars both at home and abroad both in the Eastern Church and their own,—they might hope to conciliate an union. Subsequently to this an amicable conference between the clergy of both Churches was proposed. And eventually a final answer was received from the Greek Church, declining all compromise, and refusing in any way to add to or diminish from the established tenets of the Church.

The documents, some of which are quoted at length by Skinner, are curious. The whole question was brought to a termination by the death of the Czar Peter, in 1725. During this last period of the history of the non-jurors, the distinguished heads died fast away, nor were their places apparently supplied.

In 171[illegible] Bishop Ken died, and shortly after him Dr. Thomas Smith, in great poverty. In 1712 Wagstaffe, one of the suffragan bishops, who had supported himself by the practice of physic. In 1713 Dodwell died; in 1714 Nelson; in 171[illegible] Hickes; in 1720 Lawrence Howell; 1722 Charles Leslie; in 1726 Jeremy Collier; in 1727 Spinckes; Brett not till 1743; William Law and Lindsay, above mentioned, not till much later.

They continued their witness, however, by writings, amongst the most learned and pious which the Church of England has produced, during the reigns of Anne, George the First and Second. Soon after the beginning of the reign of George the Third, the communion of English Non-Jurors ceased, consigning, however, inestimable witness to that with which it had become both by principle and sympathy so closely connected, and which still faithfully hands it on, the Episcopal Church of Scotland.

COMMUNICATIONS.

For the Churchman.

METHODIST EPISCOPACY, NO. VIII.

In my last I introduced the testimony of Ignatius on the subject of Episcopacy; and when I consider that this father wrote at the very time the apostles were retiring from the Church, or during the lifetime of those whom they left in charge of the churches they had organized; and also consider the manner in which he so repeatedly speaks of bishops, presbyters, and deacons, in the same connection, assigning to the bishop a jurisdiction over both presbyters and deacons; I can no longer entertain the least doubt that the apostles left the Church under episcopal government. There is one point, however, which I will attempt to support by additional evidence. I refer to the quotation from Dr. Chapman, contained in No. 4. The sentiment of this quotation is, that bishops, now so called, are the successors of the apostles, and have descended from them by succession, and not from the presbyters of the apostles' time, who were then sometimes called bishops. This position I maintain from the following considerations:

1. It is evident from the Scriptures that the apostolic office was not confined to the twelve, but was committed to others by them. CHRIST ordained twelve apostles, and Judas, being one of them, having fallen, Matthias was elected to take his place. See Acts i. 16–26. With this number of apostles, twelve, the Gospel dispensation was opened, but it was soon increased by the conversion and call of St. Paul. That Paul was an apostle there can be no doubt. He not only repeatedly declares himself to be an apostle in his epistles, but in one instance he asserts that he is "not a whit behind the chiefest of the apostles." No one, I believe, pretends to deny that Paul was truly an apostle. We have then, by common consent, thirteen apostles. To this list we must add the name of Barnabas, of whose apostleship we have the clearest evidence. Acts xiv. 14, 15. "Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye this thing?" Here Barnabas is called an apostle in connection with Paul. The word being here used in its plural form, *apostoloi*, apostles—comprehending both Paul and Barnabas in the same word, it follows that they are both called apostles in the same sense. But we find further proof that Barnabas was an apostle in 1 Cor. ix. 5, 6: "Have we not power to lead about a sister, a wife, as well as other apostles? Or I only and Barnabas, have not we power to forbear working?" Here St. Paul is laboring to maintain his claim to the title and authority of an apostle, and in his defence he connects himself with Barnabas, and then uses the expression "*other apostles*," which clearly proves that Barnabas must have been an apostle in the same sense in which Paul was. There are other proofs which might be adduced on this point, but it is my intention to say as little as the nature of the case will justify me in doing.—We now have a list of apostles numbering fourteen. But others are called apostles. Phil. ii. 25: "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow-soldier, but your messenger." It is worthy of remark that St. Paul here speaks of Epaphroditus as his equal, calling him his brother, his companion, and his *fellow*-soldier. But while he was all this to St. Paul, he was an apostle to the Philippians; for he calls him "your *messenger*." The word here rendered messenger is, in the original, *apostolon*, which is translated apostle in other places where this word is found in the English Testament. To this position Dr. Clarke bears testimony. In his comment on the text under consideration he says: "Here is a very high character of this minister of CHRIST: he was, 1, a *brother;* 2, he was a *companion in labor;* 3, he was a fellow-soldier; 4, he was *their apostle*—a man whom GOD had honored with apostolical gifts, apostolical grace, and apostolical fruits." Timothy was also an apostle. In number 5 I labored to prove the episcopal character of Timothy, and what was there said I think goes far towards proving that he was really an apostle; but I will now offer a few additional remarks. It will not be denied by any that there was a superior order of ministers in the Church called apostles, and that Paul was one of this class. Now, St. Paul, in addressing the churches by letter, has associated Timothy with him as one of equal rank and authority. 2 Cor. i. 1: "Paul, an apostle of JESUS CHRIST, and Timothy our brother, unto the Church of GOD." Phil. i. 1: "Paul and Timotheus, the servants of JESUS CHRIST, to all the saints in CHRIST JESUS which are at Philippi, with the bishops and deacons." Col. i. 1: "Paul, an apostle of JESUS CHRIST by the will of GOD, and Timotheus our brother." 1 Thess. i. 1: "Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians." Philemon 1: "Paul, a prisoner of JESUS CHRIST, and Timothy our brother." Here, then, Timothy is united with the Apostle Paul in addressing four different churches, and once in addressing an individual; making five letters in all, bearing their joint signature: which furnishes no slender evidence that Timothy was really an apostle.

I might pursue this subject by showing, by arguments equally conclusive, that Titus was an apostle; but I will pass to another point.

2. I urge, in proof of the perpetuity of the apostolic office, the commission which was first given them, Matt. xxviii. 19, 20: "Go ye, therefore, and teach all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST: and, lo, I am with you alway, even unto the end of the world." This commission, with its promise, "Lo I am with you," was given exclusively to the eleven apostles, Judas having fallen. Note, none but the eleven were present at the time, verses 16, 18: "Then the eleven disciples went away into Galilee, into a mountain where JESUS had appointed them, and JESUS came and spake unto them," and delivered this great commission. It is also worthy of remark, that this was done apart in a mountain, and in the same place where he first appointed and ordained them apostles. This clearly proves that the commission was delivered exclusively to the eleven; hence, to them was committed the great work of evangelizing the world. Now, it appears to me that the promise, "Lo, I am with you alway, even unto the end of the world," most clearly implies the continuation of the apostolic office until the end of time. The commission and promise were to them and to their successors in office; and if so, they must have had successors; and if they had successors, the apostolic office must remain in the Church. If the apostolic office ceased from the Church when the last of the eleven, or of the thirteen, including Matthias and Paul, resigned his charge, the promise is so far from being fulfilled that the very order of ministers to whom it was made has been annihilated; and when I believe this, I shall also believe that the gates of hell have prevailed against the Church of CHRIST.

3. I urge in support of the perpetuity of the apostolic office the testimony of the fathers and early Christian writers. The following is quoted from Dr. Chapman's fifth sermon: "Not only does Eusebius the historian say, 'those very persons were called apostles whom, by usage of speech, the Church now calls bishops,' but the celebrated Theodoret has furnished us with the following just solution of this merely apparent difficulty. 'The same persons were anciently called presbyters and bishops, and those now called bishops were called apostles.'" The following extracts from the history of Eusebius must settle this point so far as his testimony can be relied upon. Book iii. chap ii.: "After the martyrdom of Paul and Peter, Linus was the first that received the episcopate at Rome." This clearly shows that Eusebius supposed Linus to have succeeded the apostles in authority and in the government of the Church. Chap. iv.: "Linus whom he (Paul) has mentioned in his second epistle to Timothy as his companion at Rome, has been before shown to have been the first after Peter that obtained the episcopate at Rome. But the manner and times of the apostolic succession shall be mentioned by us as we proceed in our course."

James the apostle is acknowledged by all to have presided over the church at Jerusalem, and of his successor Eusebius speaks thus: chap xi.: "After the martyrdom of James, the report is, that those of the apostles and disciples of our LORD that were yet surviving came together. These consulted together to determine whom it was proper to pronounce worthy of being the successor of James. They all unanimously declared Simon as worthy of the episcopal seat there." Book iv. chap. i.: "About the twelfth year of the reign of Trajan, the Bishop of the church of Alexandria departed this life. Primus was the fourth from the apostles to whom the functions of the office were there allotted. At the same time also after Euarestus had completed the eight years as Bishop of Rome, he was succeeded in the episcopal office by Alexander, the fifth in the succession from Peter and Paul." I will only add to the above one general remark which Eusebius makes, book iii. chap xxxvii.: "There were many others also noted in these times who held the first rank in the apostolic succession." If these extracts do not prove that bishops are the successors of the apostles, more of the same character would not prove it; I will therefore cease these extracts which I might increase to almost any length. The preceding have been introduced as mere specimens of the language used by early Christian writers, and if any reliance is to be placed upon these fathers their testimony is conclusive in proof of episcopacy.

4. I urge in proof of the perpetuity of the apostolic office, the testimony of certain modern divines, who have unwittingly testified on this subject against their own cause. Ecclesia, to whom some little reply has already been offered in these articles, in his fourth number makes the following very remarkable concession: "Nor shall I here dispute but that the apostles left successors in the Church, so far as its government is concerned, to whom a special oversight was given for particular purposes."—*See Christian Advocate and Journal for December* 2, 1836.

If then the apostles had successors, "so far as the government of the Church is concerned," it proves a continuation of the apostolic office, "so far as the government of the Church is concerned;" and this I deem sufficient. The following is from the pen of the Rev. Nathan Bangs, D. D., contained in his "Vindication of Methodist Episcopacy." The doctor says, "A third order in the Church called evangelists, were the immediate successors of the apostles. That the apostles themselves held a spiritual dominion over all the elders, deacons, and people, is indisputable; and they must have had successors in this great work. These were the great itinerant evangelists, among whom were Timothy and Titus. To these itinerating ministers was committed the general oversight of the Church in the absence of the apostles, during the lifetime of the latter; and after their death these evangelists succeeded them in the government of the Church, and this is the order of ministers, who in after days were called bishops."—*Vindication of Methodist Episcopacy, pages* 42, 43, 44. Dr. Bangs has here given us a clear statement of the very point for which I am contending. Note, he says the apostles had successors, and these successors were in after days called bishops. I have extended this number far beyond my usual limits, and if you, Mr. Editor, and your readers will pardon this, I will try to write shorter in future.

DIAKONOS.

For the Churchman.

THE PREFACE TO THE ORDINATION OFFICES.

Mr. Editor—A correspondent under the signature of "W.," in the Churchman of the 1st instant, thinks I have put a wrong construction on a passage in the preface to the "Ordination Offices," quoted in the first number of my communication to the Churchman on "Exclusive Principles." The ground assumed by me in that communication was, that the Church had not *expressed* or *asserted* an opinion respecting the validity of a ministry not episcopally ordained; but that she nevertheless *has* an opinion on the subject, which is very clearly indicated by her *practice*. In opposition to this view, W. thinks that *in the preface to the Ordination Offices*—in the very passage quoted by myself—there is a "decisive, emphatic expression of her (the Church's) upon this all-important subject." If the construction given by W. to the preface be correct, the ground assumed by me is untenable, and I shall be the first to abandon it; but if it can be shown that the preface does not express any opinion on the subject, I trust that W. will be led to coincide with the views respecting it which I have already exhibited in the columns of your journal. The preface declares as follows:—

"It is evident unto all men diligently reading holy Scripture and ancient authors, that from the apostles' time there have been these orders of ministers in CHRIST'S Church—Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. *And therefore, to the intent that these orders may be continued, and reverently used, and esteemed in this Church, no man shall be accounted or taken to be a lawful bishop, priest, or deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto according to the form hereafter following, or hath had Episcopal consecration or ordination.*" The sentence in italics is the passage quoted by me in the article on "Exclusive Principles," and concerning which W. asks, (as before observed,) "Is not this *a modest, decisive, and emphatic expression* of her opinion upon this all-important subject?"—that is, upon the invalidity of a Nonepiscopal ministry.

When I first read this preface, I formed the same conclusion concerning its meaning as W. has done; but, on finding how cautiously the Church had abstained from *expressing* an opinion on this subject, in the twenty-third and thirty-sixth articles, (where, if any where, she was bound to express a decided opinion,) I was induced to give the language of the preface a more rigid examination. The result was, a firm conviction that the Church therein did not intend to express any opinion respecting the invalidity of Nonepiscopal ordination, but merely to declare what "*in this Church*" should be esteemed a lawful ministry, and to set forth the ground of such opinion, viz., that an Episcopal ministry had existed in the Church ever since the time of the apostles, and therefore she was fully justified not only in considering it a lawful ministry, but in giving it the preference before all others.

Although I am unfortunate in not having W. to agree with me in this construction of the preface, yet there is not wanting high authority for it. Dean Comber, commenting on this passage of the preface, says: "*In this passage our Church censures not the new way, nor condemns those that are foreign, but secures the old way,* and takes care to oblige *her own members,* declaring that none shall be accounted a lawful bishop, priest, or deacon in this Church of England, nor exercise any of those functions here, unless according to the primitive discipline he be first called, &c., and then ordained according to this form; except he hath elsewhere had Episcopal, that is, lawful ordination." This passage from Dean Comber has been quoted by Bishop Brownell in his Family Prayer-book to illustrate the meaning of the preface, and of course this construction of it coincides with *his.* I am not disposed, however, to rest the issue of this question on authority unless that authority has just ground for the opinion it supports. That there is just ground in the present case will be apparent from an examination of the language of the preface.

The preface sets forth, that "*no man* shall be accounted or taken to be a lawful bishop, &c., *in this Church,* or suffered to execute any of the said functions, except" on certain conditions; and both W. and myself agree that one of those conditions—absolutely indispensable—is Episcopal ordination. The language here is peculiar. It is *not* that "no man shall be accounted and taken to be a lawful bishop, &c., *by* this Church, or *by the* Church, but *in* this Church." Had the language of the preface been, "no man shall be acccounted or taken to be a lawful bishop, &c., *by* this Church except he be called, &c.," there can be no doubt but this would have been a most positive expression of opinion by the Church as to the invalidity of every ministry differing from her own. Or, if the language had been, "No man shall be accounted or taken to be a lawful bishop, &c., *by the* Church except he be called, &c.," there is as little doubt but this would have been a most positive expression of opinion to the same effect. But, Sir, the preface does not thus speak. Its language is merely *declaratory* of what orders of ministry shall exercise their functions "*in* this Church," and what ordination for her ministers shall be considered as "lawful *in* this Church," whilst it leaves entirely untouched the question of the invalidity of any ministry which is *out of* this Church.

In order the better to illustrate the meaning of the passage in question, let us take a parallel case. Let us suppose the State of New York to pass a law to the following effect: "Whereas it appears from time immemorial that persons who have attained the age of twenty-one years have always been held and esteemed to be lawful voters, therefore, be it enacted, &c., that no man shall be held or esteemed a lawful voter *in this state* until he shall have attained the age of twenty-one years." Now, Sir, will W. be willing to say that by this language the State of New York is expressing an opinion on the unlawfulness of the right of suffrage in those countries where persons may be allowed to vote when they have attained the age of eighteen years? Or, will not W. at once say that by this language the State of New York merely intended to *declare* what persons should be entitled to vote *in that state,* whilst it leaves untouched the lawfulness of all voters *out* of that State.

Let us now alter the phraseology of this supposed law, and make it read as follows: "That no man shall be held or esteemed to be a lawful voter *by this state* until he shall have attained the age of twenty-one years." In this language there would be a clear and positive expression of opinion on the part of the State of New York, that wherever the right of suffrage is exercised all persons who vote before they have attained the age of twenty-one years vote unlawfully.

In the conclusions drawn from this supposed case, I have no doubt W. will acquiesce, as I think they are too obvious to admit of a cavil. And as the case supposed is precisely that of the Church in the point in question, I flatter myself W. will acquiesce also in the construction given by me to the passage in the preface.

I very much regret, Sir, the necessity I am under of differing with W. in the present instance, as I entertain for his opinions a very high respect; and shall be most happy if the view now presented of this subject should be the humble means of leading him to adopt the opinion advanced by me in the article on "Exclusive Principles,"—that whilst the Church has not *expressed* her opinion of the invalidity of a Nonepiscopal ministry, she nevertheless considers it invalid; and that no ministry, excepting one which is *exclusively Episcopal and of apostolic origin,* is considered by her as *a lawful* ministry for the purpose of "public preaching or ministering the sacraments." As to the views of A, B, C, respecting the Church's "not occupying sufficient ground of authority for such an expression of opinion," they have not with me the slightest weight. All that I wish to ascertain is, what is the doctrine of the Church on this subject? That point once ascertained, the duty of every member of the Church, whether of the clergy or laity, is clear.

SAVONA.

For the Churchman.

Mr. Editor—Perceiving the remark, in one of your late numbers, that the question concerning justification now before the public is at the root of all the doctrinal differences of opinion in our Church, I have been induced to give the subject some reflection, and cannot but think the remark a reasonable one. Strictly speaking, there is almost no dissension concerning doctrine among us, except what arises from the Calvinism of a very few, and from this very doctrine of a complete instantaneous justification irrespective of good works, which is maintained by a number who are not Calvinists, at least in any thing else. It would be more accurate therefore to say that this itself is our chief point of doctrinal controversy. Still it lies at the bottom of our remaining discriminative feelings, now that episcopacy is allowed to be essential by almost all of us: the latter having ceased to be the subject of much controversy within our denomination, the former is the principal one left.

Those who stand for an instantaneous complete justification must naturally desire a *token* of it. What shall the token be? The more prudent of them reply, good works; which, as the fruit of justification, testify its existence. But do they adhere to this answer, when acting as spiritual counsellors? No—and for the obvious reasons, that works the same in appearance may be and are done by persons whom they do not allow to be justified, and that as the justification is irrespective of works, evidence independent of them is desirable. The *token* therefore is unavoidably resolved into some operation of the feelings. To this result the prudent are driven, however unwillingly; and the imprudent rush towards it of preference. And thus the obtaining of the requisite amount and tone of excitement becomes a matter of paramount importance, and exciting machinery is proportionally valued, and so much of it as has not lost character and currency is set in motion. Stimulating prayers, over-stimulating preaching, stimulating meetings, stimulating news, stimulating newspapers, and affinity with the denominations that love the stimulating plan; these are the consequences, not always direct, but either direct or indirect, of maintaining the doctrine mentioned. I am not now censuring these things, but only arguing philosophically. Nor do I forget that many people love religious stimulation as a matter of taste, without reference to doctrine or, rather, with only an unconscious reference to the doctrine which regards all piety as valueless without strong excitement. Somewhat of this taste there is unquestionably among Episcopalians. But, with our institutions and their natural tendencies, it could not be diffused or kept up without the agency of the doctrine of instantaneous complete justification, irrespective of good works, and requiring some *token* besides good works. This is the principle which furnishes the rallying point for this taste and these practices among us. Take away this principle, and we shall have nothing left that can sustain them. Take away this principle, and our institutions and their tendencies will extrude them all in the course of a single generation.

None of these consequences attend the doctrine of progressive justification. It has an initial moment; but as at that moment it is not complete, the subsequent stages divide importance with it, and are indeed, practically, more worthy of notice, as the justification is then riper. For the initial moment therefore there is no need of a special token, and no need of any if there be the due tokens that the work is in progress. And as this justification, though not of human merits, not "*of* works," is yet "*according* to the works," there is no temptation to carry its test beyond personal Christian character candidly and humbly estimated. Neither have its teachers any temptation to resort to stimulating practices; for I except from this technical designation the earnest, the affectionate, the awakening preaching which labors for the conversion of sinners Stimulating practices are of very questionable benefit in the conversion of sinners; but they must be resorted to for producing extensively inward tokens. This doctrine, however, does not need them at all.

And now, Mr. Editor, believing as I do that the only important or extensive difference of opinion left in our denomination is that relating to the *tone* of piety, stimulation or non-stimulation, and having shown, as I trust I have, that this question hinges on the view taken of the doctrine of justification, I think the conclusion is fairly made out, that in this doctrine is hid the root of the only distinctions remaining among us that are worthy of notice. That the discussion now in progress may diminish them, is my fervent prayer. And it will do so, if conducted with candor and a single eye to the truth, and if read with the attention and wish to be enlightened which the importance of the subject demands.

FIDES.

For the Churchman.

THE FETE OF ST. PETER'S DAY AT ROME.

THE ILLUMINATION OF THE GREAT CHURCH ON THE EVE OF THE FESTIVAL.

The last sound of the vesper hymn had died away. The Pope and his retinue had left the high altar, but the fumes that had ascended from the silver censers still diffused around their aromatic odor. Beneath the dome, a vast firmament studded with gold, rose the superb Baldachino, ninety feet in height and more lofty than any palace in Rome.* Its four columns of twisted bronze and drapery of the same material touched with gilding, and wrought with an inwreath of bees and foliage, the arms of Urban VIII. still shone with the reflection from the tall waxen candles burning over the ashes of St. Peter. One by one they were extinguished, and the four colossal angels of gilt brass, seventeen feet high, standing on the summit of the bronze drapery, with festoons of flowers in their hands, and the groups of cherubs sporting along the cornices, now began to be involved in deeper shades. Darker and darker fell the shadows of the lofty pillars athwart the aisles, and the immense crowd that had filled the church was slowly departing. Mingling among them, I passed out by the large bronze door, and standing upon the grand portico I looked down upon thousands collected together in the ample Piazza di San Pietro.

The whole circular area, bordered by the two hundred and eighty-six Doric columns of travertino, was crowded with the peasantry from the neighboring country, gentry, nobility, citizens in general, and numerous foreigners. Among the throng of vehicles, here and there I caught glimpses of the scarlet equipages of the cardinals, with the spokes of the wheels gilded, behind three footmen in scarlet with cocked hats, the coachman in front similarly dressed, and a row of short gold plumes bordering the roof of the vehicle. In those of the Italian princes was many a beautiful inmate, whose dark eyes flashed with impatience for the commencement of the grand illumination of the church, the colonnade, and the pontifical apartments in the Vatican. Amidst the peasantry, clothed in gay and picturesque costume, now was seen the graceful head-dress of the Nettuno women, with the light gossamer veil playfully waving over the bosom; and now a horseman's feather nodded in the wind, as he arranged the tumultuous ranks with his sword unsheathed. The great bell of St. Peter's, in low deep tones of solemn melody, was slowly swinging to and fro, and at the summons all Rome gathered together in front of the magnificent edifice. The hues of twilight were still trembling in the west, but the shades of advancing night were rapidly darkening the eastern heavens, serenely radiant with that lucid and unchangeable transparency so peculiar to the Italian sky. A summer's day, glowing with a burning sun, had just departed, and its hot breath reposed upon the immense multitude before me. At length the moon, in glorious loveliness, full, round, and distinct, majestically rose above the towers, domes, and palaces of the Eternal City, and cast the broad shadows of the neighboring edifices over the soldiers, the horsemen, the people, and the waving plumes. Suddenly the bell stopped. The hour for the illumination had arrived. Descending the flight of marble steps, I passed beyond the Egyptian obelisk and the two noble fountains that had ceased spouting into their enormous basins of oriental granite, and joined the equipage of our party, where the circular colonnade, opening at the extremity of the piazza, commands the full view of its elegant sweep, the facade of St. Peter's, and the huge pile of the Vatican. Upon the tip of the cross on the majestic dome the moonlight beamed with a pure and holy radiance, but soon its light was outshone by innumerable lanterns of transparent white paper of a cylindrical form, with waxen candles in the interior, and placed all over the different parts of the building. These were deposited along the whole rim of the colonnade, marking with a line of light its circular bend, and showing in the darkness the one hundred and ninety-two gigantic statues of marble on the balustrade above. These lanterns were also seen in the chief apartments in the Vatican palace, and all over the sublime Church of St. Peter's, shining with a soft glow among the leaves wrought on the capitals of the front columns; beaming along the architrave, frieze, cornice, and ledges of the pediment; hanging in festoons, crowns, and garlands of light upon the dome; glittering along every rib even to the summit of the cross, four hundred and fifty feet in the air. So dangerous is the office of the lamp-lighters, grasping the ropes by which they are suspended, swinging backwards and forwards, now half resting upon the sharp projection of a pillar, now crawling upon the smooth and slippery surface of the dome, hundreds of feet above the ground, that before the commencement of their perilous task they receive absolution and the sacrament from the hands of the priest. And now the whole colonnade, the Vatican, and the great Church of St. Peter's were covered with thousands of lanterns, a scene of incomparable beauty, shedding a mellow richness of lustre upon the immense crowd beneath, and showing against the dark sky the majestic proportions of the dome. This, however, was but the beginning, for a magical change was soon to occur. There were numerous men stationed all over the colonnade and church, concealed from sight, but all ready with torches to be dipped simultaneously into basins of pitch, wood shavings, and other combustible materials, when the clock should strike the hour of nine. We gazed for some time upon the grand spectacle before us, when once more slowly swung the great bell of St. Peter's, and with a deep sepulchral peal tolled the hour. Every torch was dipped. A flash of lightning glanced round the colonnade, darted athwart the dome, and from the ground to the tip of the cross the whole was covered with an universal blaze. Beneath the dazzling intensity of light the very edifice seemed to swell, advancing to us, dilating to a greater and a greater size,† trembling beneath a flood of splendor that poured upon the multitude below; and from the reflection of the lofty church, towering above the rest of the city, all Rome was illuminated. The very night was changed into day.

The light burst from thousands of lanterns:‡ the moon grew pale, quenched in the vivid brightness of flambeaux, and like an enormous sun St. Peter's shone upon the Eternal City. From the crowds in the piazza no shout was heard. All were hushed by the grandeur of the scene, unparalleled and indescribable. After viewing the illumination from the immediate neighborhood, as soon as we could extricate ourselves from the throng of carriages, we rode towards the Pinchian Hill, crossing over the Ponte S. Angels; for we were desirous of observing the spectacle at a distance. Ascending the lofty flight of marble steps from the Piazza di Spagna, I walked along the Pinchian Hill, universally admitted as one of the finest promenades in Europe. There, in a dark grove, with statues at intervals, whose wings of snow, half expanded, gave them the appearance of angel-messengers just descended from heaven, and among fountains gurgling over in their basins with a pleasing murmur, and flinging their cool spray in the warm night air, I looked down upon all Rome at my feet. The moon shone behind me through the leaves of the trees, and gilded in different directions the numerous obelisks, domes, and palaces in front. But nothing could exceed the incomparable spectacle of the far-distant dome of St. Peter's rising into the clouds, covered with ten thousand lanterns, and twinkling all over as if with a host of stars, just fallen from the skies, and clustering upon the edifice. It was a scene never to be forgotten.

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* Urban VIII., who was of the Barberini family, made the four twisted columns from the brass covering the roof of the Pantheon—thus despoiling one of the most perfect ruins of old Rome, and giving rise to the proverb, "Quid barbari non fecerunt, Barberini fecere," that which barbarians left untouched, the Barberini destroyed.

† Singular as this remark may appear, yet I think upon reflection it will be found an acknowledged fact, that while we judge of distance by magnitude, distinctness of outline also aids our decision. Thus, if upon an object before seen obscurely, a sudden light be thrown, the change from obscurity to distinct vision may sometimes give the appearance of motion, or at least a nearer vicinity. Be this as it may, from the sudden blaze of light and flickering of the flambeaux, the appearance of the building was such as described.

‡ The number of flambeaux used in the illumination are 794, and the paper lanterns 4400.

(*To be continued.*)

Rome, June 28.

For the Churchman.

MISSIONS.

Mr. Editor—Has the General Convention of our Church declared that *no preference* is due to missions in our own country over those in a foreign country? This is a practical question. The supreme council of our Church is looked to for direction in sentiment and action, and of course it is important to know the opinions it has expressed, or disclaimed, or said nothing about. If the General Convention has made the declaration, that no preference, &c., it is my settled opinion that it ought to be retracted at the very first meeting of that body; for to persist in error would little become the representative wisdom and piety of our Church. We are "to do good to all men, but especially unto them who are of the household of faith." We are to love all men, but "he that provideth not for his own is worse than an infidel." The peculiar claims of consanguinity, and friendship, and vicinage, and country are recognised by the enlightened mind, and unperverted heart, and I add, by the holy Scriptures. Let the inquirer reflect on these texts only. "He first findeth his own brother, and he brought him to Jesus." "Cornelius had called together his kinsmen and near friends." "Now Jesus loved Martha, and her sister, and Lazarus." "That disciple whom Jesus *loved*." "When thou *seest* the naked, that thou cover him." "Whoso *seeth* his brother have need, and shutteth up," &c. "He came to *his own*." "Go rather to the lost sheep of the house of Israel." "I could wish myself accursed from Christ for my brethren and my kinsmen according to the flesh." That family love, and friendship, and patriotism are recognised by the Gospel as commendable, though subordinate principles of conduct, I suppose will not be disputed; but besides the texts above, a doubter might be referred to the examples of Joshua, resolving that *his house* should serve the Lord; of Eli, punished not for neglecting the temple, but the spiritual welfare of his *sons*; of Lois and Eunice, religiously instructing their relative Paul: as to friendship, of David and Jonathan, of John and the mother of his Lord: and to the love of country, of Hadad:* "What hast thou lacked that thou seekest to go to their own country?" and of David, "If I forget thee, O Jerusalem, let my right hand forget her cunning." In the light of these scriptural principles and examples, it is maintained, that for charity to the body and the soul, relations, and friends, and countrymen have a *prior* claim. It is true, St. Paul teaches us to show mercy to the "Greek, the Jew, the barbarian, the Scythian, the bond and free." Now it is the same Paul who says, "Do good unto all men, but especially unto them *that are of the household* of faith." And as there is no inconsistency in doing good to our brethren in Christ in preference to our brethren of mankind generally, neither is there in doing good to the souls of our relatives and countrymen in preference to the souls of strangers and foreigners. I say then, that we must conclude, a priori, that our General Convention has made no such declaration as that referred to above; for we are not to suppose that body capable of acting in the face of scriptural precept and practice. In candor, I must admit that the tenth article of the constitution of our society is ambiguous. The expressions ("the missionary field is always to be regarded as one, the world—the terms domestic and foreign being understood as terms of locality adopted for convenience,") at first sight seem to favor the opinion of those who hold that the General Convention intended to declare that the foreign had an *equal* claim to the home mission. But a comparison of this article with other acts of the Convention will show that that body intended merely to refer the decision of the "questio vexata" to each contributor, or to the Board of Missions. First—Look at the ninth article, second clause, and you will find the donor is to specify, but if he decline, then the Board are to dispose of his money for either mission or both, according to their discretion. *Again*—Look at the report of the Standing Committee on the Missionary Society, (p. 121 of the Journal for 1835,) and you will read, "Our Church has acted on the principle of that scriptural admonition, 'he that provideth not for his own,' &c.; our Church though it *begun*, &c., did not end there where it begun," &c. The report is a brief review of the course of missionary proceedings by the General Convention, and by the different dioceses. According to that course, home missions were commenced in 1792, and foreign missions not before 1820. According to that course, from 1792 to 1835, much was done for the former, very little for the latter. The report vindicates and commends the precedence in time, and the preference in contribution, which had been given to home missions. The Convention adopted that report on the 1st of September. Are we to suppose that they intended to contradict themselves? that a few days before, (viz. on the 27th of August, when the new constitution was adopted,) they had declared no precedence, no preference of any kind was due to home missions over those abroad? Let any man compare these two documents, viz. the tenth article of the constitution and the report of the Missionary Committee, and reconcile them if he can, without supposing that in the first proceeding they waived any opinion on the point, merely referring to others to decide *it;* and that in the second instance they did declare where preference was due, (not to be sure directly, but indirectly,) by approving the sentiments of the report, and the course which the Church, in its federal and diocesan capacity, had hitherto pursued.

But, thirdly, let us see what wise men, who knew all the circumstances, have written as to the question before us. Bishop Brownell in his late charge remarks: "While she (the Church) admitted the pressing and *permanent* claims of the destitute portions of our country, she declared that her members had not fully discharged their duty till they had done *something* towards sending the blessings of the Gospel to the miserable heathen"—"She refused to *set limits* to that commandment of the Saviour," &c.

Our late venerable presiding Bishop had the same understanding of the sense of our late General Convention on the subject of missions. In the report, 1836, of the "Society for the Advancement of Christianity in Pennsylvania," signed by him as president, he says: "Now that the general Church has declared to all her members the obligation resting upon them to advance the interests of Christianity, the trustees respectfully claim, if not all, at least *the first fruits* of their offerings." Again, in an article signed W. W. (the well-known signature of Bishop White) in the Protestant Episcopalian, February 1836, we read, "The former (missions of a domestic character) demand our *especial* attention, not only by their *proximity* to us, but because there are innumerable districts of our *own country*," &c. "Still, against a limitation to this sphere there stands the broad command of our Saviour." Here we have from our patriarch a distinct recognition of the *prior* claims of vicinage and country. In his sermon before the General Missionary Society, 1823, he says: "It ought to be understood in reference to the society whose cause is now advocated, that their *principal* object is to rescue from a state of irreligion and licentiousness those various portions of the United States which are as destitute of the ministry of the word, and the administration of the sacraments, as if Providence had placed their lot amidst the jungles of India or the sandy deserts of Africa." With the same understanding of the views of our General Convention, Bishop Bowen says, in his pastoral letter of the same year: "That body, representing alike this and all other portions of our communion, has in none of its measures meant to express a preference for the interest of foreign missions, and I am not forbidden by its acknowledged claims on me either to advise you against such a preference," &c.

But there is another fact, which deserves from its bearing on our subject to be brought to special notice. Why was not the society called "the Missionary Society," if, as some suppose, our General Convention thought no preference was due to any class of unchristianized men? Why was it not called "the *Foreign* and Domestic Missionary Society," if, as some think, a preference is due to the foreign department? The journals enable us satisfactorily to answer these questions. In the original constitution adopted in 1820, the institution was designated "the Protestant Episcopal Missionary Society for Foreign and Domestic Missions." At the Convention, 1821, the constitution was altered, by the suggestion of the House of Bishops, (see page 21 of their journal,) and one of the changes was the designation from that above mentioned to this—"the Domestic and Foreign Missionary Society of the Protestant Episcopal Church," &c. Here is a double change. The general expression, "the Protestant Episcopal *Missionary* Society," is dropped, and the word domestic is made to *precede* foreign; and more, the word "domestic" is put at the very beginning, and thus made the emphatic word of the title of the Society. If, in 1835, it was intended to put the Society on the broad ground of *the* Missionary Society, and to avoid any thing like a declaration of preference for the home department, the title originally selected and concurred in, (we doubt not inadvertently,) but corrected, as we have seen the very next year, should have been restored.

It will be remarked, that in this paper the question as to the comparative claims of our *brethren in* Christ and of mankind at large is not touched. There is no difference of opinion as to that point. Scripture has decided it in favor of the former in terms not capable of being misunderstood. But the question is as to the comparative claims of relatives, friends, and countrymen, on the one hand, and of strangers and foreigners on the other, whether these classes be or be not Christians. In caring for the souls of my relative, my friend, and my fellow-citizen, who are Christians, more than for the souls of a stranger and a foreigner, who are also Christians, do I do right? In caring for the soul of my relative, friend, and countrymen, who are unbelievers, more than for the soul of others, who are also unbelievers, do I do right? Does relationship, friendship, and common country, create peculiar claims on my charity both for soul and body? Let these questions be brought to the standard of the "Word of God."

Old School.

Since writing the above, we have read in the Rev. G. W. Freman's sermons on the rights and duties of slaveholders this remark—"As Providence has placed them (slaves) in a situation in which they are more immediately dependent on us, so are we made *more* directly responsible for their moral and religious improvement." We are glad to have this respected author on our side. Preference is due, he thinks, to one's heathen slaves over heathen strangers. And is it not also to these heathen (the blacks) in our own land over the heathen in foreign lands?

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* See case of Hobab, Numbers x. 29.—Also, Deut. xiii. 6.

Extract from a letter written by a Gentleman in Virginia, to his friend in this city, on hearing that the latter had suddenly lost his only son.

February 14, 1837.

"A letter which I received two days since from our friends in B——, communicated intelligence which leads me to wish to write to you. My dear friend, most truly do I share your griefs, and I wish I were near you, for a letter is an indifferent channel for communicating our sympathies. But I doubt not you find comfort in your afflictions in that source where is comfort for all the conditions of life, and without which man in his happiest estate is but vanity.

My friend, my friend, God is good to us even in our afflictions, and when his hand is stretched out to take from us our earthly blessings he is still merciful and kind. He who gave his own Son to die for us, can *he* be else than gracious; and when his ways are mysterious, oh, let us console ourselves with the reflection that it is God whose ways we are considering, the ways of Him who has given us the strongest proof possible of his mercy and kindness to us, and whose character is well expressed in Scripture, "God is love."

Not being a father I cannot enter into all that bitterness of grief with which a parent bows over the grave of a favorite child—and fair and lovely I am told was the child for which you mourn—nor can we reprove such grief; but O God, Father in heaven, come in thy mercy and pour in the consolations which nothing but thy religion can give: thou hast told us that the very hairs of our heads are numbered, and we know that thou dost nought but good to thy creatures—all-wise too thou art as well as good, and we bow before thee in humility and will endeavor to pray 'Thy will be done.'

* * * * *

I am now half way advanced towards three-score and ten—I look back on my life, and though it has been a chequered one, it is still like a vapor. How brief has it been; and I must expect that another brief space like this will see me at the end of my journey; and even this is expecting much more than is usually allotted to men. A vapor—a shadow—a flower opening in the morning and cut down, are fit emblems of our existence here; and the further I advance in life and the more that I feel thus its insignificance, the fonder I become of connecting it with *eternity*. It is thus only that life becomes grand. It is the threshold of existence; beyond it is the infinitude of time, and in this connexion only does life fail of disappointing the many hopes with which we enter upon it. And blessed is he whose treasures are there and not upon the earth; and blessed is the soul that passing safely from the dangers of this mortal existence, at best so brief yet so full of peril, enters upon the career of glory that we may there attain unto. Should I be so happy as to die the death of the righteous, I would wish no weeping willow planted by my grave. Upward, upward the soul will have gone, and they who would contemplate its progress I would desire to do it with cheerful eye. The change there is from glory into new and yet higher glory. With faculties enlarged and perceptions brightened till we shall no longer see as through a glass darkly, we shall there behold the mighty wonders of created things. How little do we know now, and how curious that little is, and how full of wonders—then shall burst upon us the full blaze of knowledge, and if this little that we know makes the Creator seem great to our dim vision, how wonderful and mighty and exalted will He then appear! We shall then also worship and adore with enlarged faculties of enjoyment. And this is only the beginning of existence. Higher still the soul shall rise as eternity rolls on, and other wonders shall rise before us each also brightened with new proofs of the goodness of our heavenly Father. My friend, let us not mourn with dejected spirit for a soul that has ascended to heaven. We may miss the cheerful face and the prattle of our little friend, but who can tell how many dangers he has escaped. God who sees with a wisdom and foresight infinitely beyond ours hath taken him upward. Let us when we think of him look upward, for there he is; and should the disembodied spirit thus draw our affections more towards heaven, through eternity, it and we shall love each other far more than if, as a prattling child, it had bound our hearts to earth. O God, in thy goodness bless us and in thy mercy raise us to those fairer and happier regions."

For the Churchman.

"The blessings conferred on Abraham as they result from faith, so are they sure to all who believe. These consist in safety through the protection, and perfect bliss in the enjoyment of God."

In desiring to form a just judgment of the grace of faith, that faith which pleases God, let us resort not to learned or logical definitions, but to those prominent traits of Abraham's character which are evolved in all the distinguished occurrences of his life. Passing by the earlier periods of his interesting history, his prompt obedience to the Divine command to leave his father's house and his native country, his habitual and cheerful readiness to go wheresoever God should lead him, "not knowing whither he went," let us turn our attention to that wonderful trial in which, according to the strong expression of an apostle, he "hoped against hope." God had entered into covenant with him, and solemnly promised that "in his seed all the nations of the earth should be blessed." This promise was expressly limited to his son Isaac, and to his descendants: "In Isaac shall thy seed be called." But what do I hear? That same God who made the promise now commands Abraham to take Isaac his beloved son, and offer him up for a sacrifice upon a distant mountain. But Isaac has no heir. Isaac is the child of promise. The blessing is to run in the line of his progeny. If Isaac be slain, how shall God make good his word? And if his word be not fulfilled, how will the heathen dishonor the divine name? and how will the faithful hereafter confide in the divine faithfulness? Obedience in this case is incompatible with the glory of God. But such objections rose not in the mind of the patriarch; or, if they arose, they were silenced by the simple reply of faith, God *will make his own promise stand*. Abraham, without a murmur, and without delay, commences the arduous work; and demonstrates his faith by the irresistible evidence of faithful obedience. The apostle to the Gentiles, eulogizing this heroic act, which places the venerable patriarch at the head of believers, says, "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God: being fully persuaded that what he had promised he was able also to perform." This faith, like the holy principle whence it springs, "is not of blood, nor of the will of the flesh, nor of the will of man, but of God." It can therefore never be the offspring of human reason; which, with whatever refinement, could have been in the case before us only a prolific source of objection and doubt. *Mere rational conviction* exists in the breasts of the accursed strong as the light of everlasting burnings which produce it; and is therefore compatible with a state of perdition.

That faith by which we are saved: that faith which Abraham exercised under one of the severest trials conceivable, must then be altogether different from such a conviction. It is a simple, unwavering "trust of God on his bare word; even with hope, besides hope, above hope, against hope."* The great and precious blessings which Abraham enjoyed were in consequence of this faith. For what saith the Scripture? "Abraham believed God, and it was counted unto him for righteousness."

The same fountain cannot send forth both sweet and bitter streams. The faith of Abraham, who is called the father of the faithful, produces not a different effect in the father and in his sons. No, Christian! Although it spring not up in thee so vigorous and flourishing as it appeared in the patriarch; yet, "unto us also is righteousness imputed, if we believe on Him that raised up Jesus our Lord from the dead." That which is promised to the faith of Abraham is promised to the faith of all his sons. That which is true in the most important sense of one believer is true of all. Therefore, the promise which cheered the heart of the patriarch is addressed also unto every one who believes: "Fear not," son of Abraham, "I am thy shield and thy exceeding great reward."

Was a "shield" used for defence against danger? The protection of God, therefore, implies that his people are exposed to the assaults of foes. Who, then, O Christian, are the enemies which surround thee and ardently desire thy ruin? They are allied forces joined in desperate league to encompass thy ruin. Powerful, malignant, subtle they are; whether in open attack or sly circumvention, equally formidable; in their advance, fierce; in the disposition of their forces, artful; even in their retreat, dangerous. It must be a hero, furnished with the "whole armor of God," who can encounter them with any well-grounded hopes of success; and even then, the conflict will be dreadful. Their names are Satan, the World, and the Flesh. And see what numbers crowd around their banners! There is that "Son of the morning," who kept not his first estate; who, by his own crime, forfeited the higher honors of paradise; and who, filled with steadfast hate, and malignant purpose against God's goodness and glory, "goes about," ever vigilant and active, "like a roaring lion, seeking whom he may devour." He would involve the whole universe in his own crime, and his own despair. His supreme good is evil; and, to accomplish it, he can transform himself into an angel of light. And he is not unaccompanied. One of his many names of terror is "Legion." Millions of fallen spirits, by him tempted, are joined in his rebellion, and partakers of his plagues. "Michael and his angels fight against the dragon; and the dragon fights, and his angels." "We wrestle not," says the Apostle Paul, "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In this spiritual combat, with foes sufficiently bold to attack, and sufficiently powerful to annoy, the great Captain of our salvation himself, we should certainly be defeated and lost, did not the shield of Jehovah interpose between us and danger. The promise is, "The God of peace shall bruise Satan under your feet shortly." For this very end, "Jesus Christ was made partaker of flesh and blood," that, being subject to death, he might "through death destroy him that had the power of death, that is the devil." And all his followers, like faithful Abraham, are, through Him who hath loved them, made more than conquerors over all their infernal foes.

The battle, however, would not be half won, if God did not also shield his faithful servants from the dangerous assaults of the "world" and of the "flesh." The world, says St. John, "lieth in wickedness;" and, in this sense, is under the dominion of malignant spirits. For, in the word of God they are called the "rulers of the darkness of this world," that is, of moral darkness; and hence are said to hold men in captivity. The men of the world, the principles of the world, the pleasures of the world are, therefore, in sworn alliance with hell to effect our ruin. Even the good things of the world are, by the introduction of sin and the consequent perversion of our minds, changed into evil. Hence, by the possession of wealth, talents, and of beauty, so many are puffed up with pride, and driven by the tempest of passion; so many are drawn into the vortex of dissipation; so many are infatuated with the madness of ambition, lulled into fatal security, and rise in rebellion against the Most High. Against this ensnaring foe, more dangerous from its natural familiarity, the Almighty guards those who have enlisted under his banner. He teaches them "not to love the world, nor the things of the world;" and they practise the lesson which they are taught, when they are enabled to "set their affections upon things above, where Christ sitteth at the right hand of God, and not on things on the earth;" when they can despise, or—which is more congenial with their prevailing temper—when they can pray for the miserable witling who prostitutes his talents in the cause of impious ridicule, even when that ridicule is pointed at them; when they "follow the Lamb whithersoever he goeth," and "purify themselves even as he is pure." None can expect to be defended from the danger of the world, except Abraham's God become his "shield:" and he becomes the shield of those only who have Abraham's *faith*.

The same almighty arm interposes to protect the Christian from the power and blandishments of the faith. By the "flesh" is understood in Scripture the depraved nature in which we are born, and which, corrupting the fountain of life, renders all the streams which flow from it impure. This is our most dangerous, because our bosom foe. It is part of ourselves, after conversion; the whole of ourselves, before conversion. Therefore the heart of the natural man is declared by the word of God, which never softens the truth to make it more palatable to corruption, to be "enmity against God." Therefore the same Scripture exhorts believers to "mortify their members which are on the earth;" to "deny themselves;" to "pluck out the right eye;" to "cut off the right hand;" to "watch" against sin, and especially the sin which "most easily besets them." It takes for granted that we have an inward foe; otherwise there would be no reason to encourage us to maintain this inward conflict. The praise of victory, in this case also, belongs to God. For thus declares the word of promise—"I will sprinkle clear water upon you, and you shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. Sin shall not have dominion over you; for ye are not under the law, but under grace. Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." These several texts express the commencement, progress, and consummation of that sanctifying work by which we are redeemed from the pollution of sin. And if the promise of God and the death Christ are necessarily efficacious, God will give his faithful servants victory over this inward foe, the flesh, as well as over those outward foes, the world and Satan.

J. L. W.

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* Bishop Hall.

For the Churchman.

THOUGHTS AT MIDNIGHT.

That condition of human life is commonly called happy, which unites a high degree of enjoyment with an assurance of safety. And, as far as earth is capable of happiness, this sentiment is not incorrect. According to general estimation, the prince surrounded with magnificence and invested with power, the wealthy distinguished by external prosperity and the means of its continuance, the young revelling amid pleasures, and favored with riches to procure, and health to enjoy them, are peculiarly blest. He who is possessed of a competency of this world's goods, secured as far human prudence can secure them, who is surrounded with friends, who is the parent of a healthful and promising progeny, who rejoices in the wife of his youth, whose breast is not disturbed with the painful apprehensions of a change which may lead to want, or be connected with disgrace, and who has no reason to fear that the circumstances which have combined to inspire him with the tranquillity he experiences will be greatly altered during the future period of his life. Such a person, even according to the calculations of sober and chastised reason, is a favorite of Providence, and in a happy state.

But, although "every good gift and every perfect gift cometh down from the Father of lights," and should be enjoyed with thankfulness; although he "hath not left himself without witness, in that he doth good, and giveth us rain from heaven, and fruitful seasons, filling our hearts with food and gladness:" yet, while we gaze upon the common bounties of his providence, they are no more. The forms of beauty vanish. The enchantment of the landscape is fled. The various streams of earthly enjoyment and delight, which but just now murmured soft music in my ear, have ceased to flow. Where they diversified the scene, adding the charm of life to the consciousness of existence, now rolls the broad deep river of death. I look in vain for the splendor of the prince, the abundance of the wealthy, the sweetness on the cheek of beauty. I look in vain for the face of my friend, the smile of my prattling infants, the raptured eye of my beloved. Death has been here. My soul sickens. Ah! they shall no more return! I shall no more hear the voice of her I loved! I shall no more hear the tender name of father! Death has been here; and silence and sorrow reign. And that power, which hath deprived me of so many enjoyments, will soon deprive me of life. The voice which now utters these complaints shall be silent as the grave. The heart which now heaves under the pressure of wo shall lie still as the clods of the valley. In the certain prospect of losing friends, riches, children, all the enjoyments of the world, and life itself—can the present possession of any or of all earthly good administer to my soul true consolation? The destiny of mournful change awaits all the gayeties of life. Destruction claims the world and all that is sublunary for her own. I look upon myself and find I am hurried along by a flood. I can secure for myself neither stability nor comfort. I look upon others: they are all in the same helpless and deplorable case. Distress wrings my soul, and despair is coming upon me. I cast an anxious and exploring eye around for some one to pity and to help. No human aid appears; but a voice more than human pervades the gloom and the tempest. It is the voice—peace my soul—it is the voice of God: fear not; I am thy shield, and thy exceeding great reward!" This gracious declaration robs the tempest of its fury, the lightning of its death, the divine law itself of its just and threatened vengeance; and, infinitely transcending the powers of human language and of created thought, changes my prospect of eternal sorrow into prospects of eternal felicities. "Fear not; I am thy shield and thy exceeding great reward." Merciful God! It is enough. My soul sinks under the weight of goodness, as great as it is undeserved. With complete and triumphant satisfaction I can now bid farewell to earth, as I can bid defiance to the legions of hell. Partaker of thy love and of the divine nature, filled with all the fulness of bliss, every place to me is the same. Were I separated from all intelligent beings, and from all created good, thou, thou alone art sufficient to make me unspeakably and consummately happy.

W.

THE CHURCHMAN.

SATURDAY, APRIL 29, 1837.

Is Justification Progressive?—To make this question more intelligible we will suppose a practical case to which it may be applied. A man by the preaching of the Gospel is awakened to a sense of his sin and misery, and convinced of the worthlessness of his deeds, is led to embrace the offer of mercy by exercising a genuine "repentance towards God, and faith in the Lord Jesus Christ." He is thus, as will be admitted on all hands, justified by faith. Now, suppose that after a relapse into sinful courses, he again turns to God by faith: in that case is he again justified? We say that he is; that he is justified as often as he returns to God by faith. If we understand right, they who deny that justification is progressive, say that he is not; that justification is a single act never to be repeated.

Our objection to this latter view is that we cannot conceive of it except in connexion with the theory of absolute decrees. It seems to us—we say it in all soberness—as equivalent to the celebrated apophthegm from which Oliver Cromwell, as is said, sought to derive consolation on his death-bed, "Once in grace always in grace." We have already indicated a theory of the atonement approved by the abettors of absolute decrees in which this doctrine of an instantaneous, irreversible justification held a natural and consistent place. And as we have now shown that a belief in absolute decrees must be ascribed to the schoolmen, we may reasonably expect to find that they also would favor the corresponding view of justification. Such accordingly is the fact. In the 113th question, article vi., Thomas Aquinas states the question in so many words, "Is the justification of the wicked instantaneous or progressive?"* The objections which he adduces against its being progressive are five in number, three of which are drawn *from the nature of free will*. This might be anticipated: for the freedom of the will is fatal to the notion of an absolute, prospective justification. In spite, however, of these objections, the metaphysical Aquinas decides *in favor of instantaneous justification*. To minds fond of such inquiries an analysis of his very abstruse reasoning would develope some further curious correspondencies between the Romanist and Protestant theories of absolute decrees. This is not the place to pursue the subject; but the fact is important and to that alone we ask attention. Whatever be the Romanist views as embodied in the Canons of Trent, Aquinas, who is a fair index of the prevailing theology before the Reformation of Luther, is in favor of an *instantaneous* justification; and that because justification in his view must be absolute and irreversible.

We come now to the question, did Cranmer and the contemporary Reformers believe in a progressive justification? To our minds the whole structure of our liturgy answers in the affirmative. "The Scripture moveth us * * * to acknowledge and confess our manifold sins * * * with an humble, penitent, and obedient heart, to the end that we may obtain forgiveness [justification] of the same." "Restore [justify] thou those who are penitent." "He pardoneth and absolveth [justifieth] all those that truly repent and unfeignedly believe his holy Gospel." These and many similar passages, as it appears to us, cannot be intelligibly explained so as to exclude the repetition or progressiveness of justification except on the theory of the Westminster Confession, that "God doth continue to forgive the sins of those that are justified, * * * although they *can never fall* from the state of justification."† So in the first part of the homily on salvation: "Because all men be sinners and offenders against God, * * therefore can no man be justified and made righteous before God; but every man is constrained to seek for another, *righteousness or justification*, * * *that is to say, the forgiveness of his sins and trespasses*." If we mistake not, the plain English of this passage is, that we are justified as often as our sins are forgiven. The homily continues: "And they which in act or deed do sin after their baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice for their sins;" i. e. their sins are forgiven; "and this," continues the homily, "is *that justification* which St. Paul speaketh of," &c. We willingly submit to any man not biassed in favor of a theory, whether these words do not plainly and fairly imply that God justifies us whenever he forgives us our sins: and consequently that our justification is renewed or repeated. And this renewal of justification by repeated acts, is, as we have already explained, what we mean by progressive justification. Every act of forgiveness on God's part implies faith and repentance on our part, and involves a renewal of our acceptance to eternal life; so that in the bestowal of pardon we have thus the full idea of justification.

Further, the words just, justice, justify, and justification are synonymous with righteous, righteousness, to make righteous, and righteous-making, and they are soused in the homilies and contemporary writings. This fact, we presume, will not be disputed. Now, to any man who takes plain Scripture and common sense for his guide, it would seem no better than a schoolboy's paradox to say that we cannot be made more and more righteous; i. e. cannot be more and more justified. And indeed nothing but an artificial refinement, unknown to the simplicity of the Scriptures and the homilies, could have led to the curious distinction of modern theology, that in the first act of the Christian life we are made *righteous*, but that thenceforward we are made *holy*. The Scriptures and homilies every where teach that we are accounted righteous before God only for the merits' sake of our Lord Jesus Christ, and not for our own deeds or deserts; but we cannot see that they recognize the systematic distinction between justification and sanctification. These words are used doubtless with shades of difference in their meaning, but with no such difference as indicates the precise and inviolable relationship assigned to them in human systems. Both are works of God and both are progressive.

Still further: in the view which we have taken, the words *save* and *justify*, salvation and justification, are so far synonymous that they may be promiscuously used in writings designed for popular instruction. On the opposite theory they cannot be so used: justification being supposed to be one definite act, and, therefore unlike salvation, which is a progressive work. Now if there were any doubt as to the sense of the homily from which we have quoted, and which is allowed on all hands to be the homily on justification, it would seem to be removed by the fact, that the homily is entitled "A Sermon on Salvation." The eleventh article, which treats of justification, refers to the homily on that subject: but there is no homily with this title, and the article is always understood to refer to the *Sermon on Salvation*.

We had marked several passages in the commentaries of Launcelot Ridley, which seemed by the simple and natural use of the word *justify*, to favor the view which we advocate. We had also designed to interweave in this article, a short critique on King Edward Sixth's Catechism, the very structure, as well as phraseology of which, appears to us to contemplate the progressive justification of the new man, until "he attains," to use the words of the catechism, "the very highest top of innocency." But if the plain language of the homily can be resisted we fear that nothing from these sources will be deemed conclusive. To our mind, indeed, the following sentence of the catechism seems decisive: "As oft therefore as we use to say, that we are made righteous, and saved by only faith, it is meant thereby that faith, or rather trust alone doth lay hands upon, understand, and perceive our righteous-making to be given us of God freely." Here to be "made righteous" [justified,] is used synonymously with "saved," and the word righteous-making [justification] seems a plain English indication of the progressive nature of the work. It would seem, however, that what is expected of us is, not to furnish reasonable and presumptive arguments but proof positive. We must show not only the thing but the identical words, before it will be admitted that we have made out our case. This is rather more we think than can in fairness be asked, but not more than the strength of our cause enables us to give.

The authority to which we refer, is the "Necessary Erudition of a Christian Man." This book was written and published under Henry Eighth, while Cranmer was Archbishop of Canterbury. "The pious archbishop," says Strype's Life of Cranmer, "thought it highly conducible to the Christian growth of the common people, in knowledge and religion, and to disentangle them from gross ignorance and superstition, in which they had been nursled up by their Popish guides, that the ten commandments, the Lord's prayer, and the creed, and the grounds of religion, should be explained soundly and orthodoxly, and recommended unto their readings." Accordingly such a book was prepared by the united efforts of Cranmer, his associate bishops, and other learned divines. It was first published in the year 1537, and was afterwards subjected to a careful revision, and republished in the year 1542, printed, says Strype, by Barthelet. A copy of this revised edition now belongs to the Society library of this city, to which it was presented by that enlightened and munificent patron of public institutions, John Pintard, Esq. From this book we copy the following passage:

"Wherefore it is necessary for the kepying and holdying of this justification once conferred and given in baptism, or recovered again by penance [repentance] through the mercy of our Saviour Christ, and also for the encreasing of the same justification, and final consummation thereof, to take good hede and to watche that we bee not deceyved by the false suggestion and temptacion of our gostely enemy the deyville, who, as Saynete Peter sayeth, goeth about lyke a roring lyon seeking whome he may devoure.

"Wherefore when we be once elected and admitted unto Goddis service, (as is aforesaid,) and have receyved our justification in baptisme, or be restored thereunto by true penance, than must we continually walk after Christ, bearynge our crosse, and encreasing in his grace by good works, and so doing procede, go forwarde and encrease in our justification, according to the saying of St. John: he that is just let him be more justified. For as the grace of God and the gyftes thereof, that is to say, faith, repentance, dread, hope, charitie, with other fruites of the Holy Goste, do encrease in us, so we do wax and encrease in our justification.

"And therefore it is playne that not only faith, as it is a distinct virtue or gift by itself, is required to our justification, but also the other gifts of the grace of God, with a desire to do good works, procedynge of the same grace. And whereas in certain places of Scripture, our justification is ascribed to faith without any further addition or mention of any other virtue or gift of God, it is to be understand of faith in the second accepcion, as before is declared in the article of faithe, wherein the fear of God, repentance, hope and charitie bee included and comprised, all which must be joyned togyther in our justification. Soo that no faith is sufficient to justification or salvation, but such a faith as worketh by charitie, or as is plainly expressed by St. Paul in his epistle to the Galatians. And that also our good workes which we do beyng once justified, by faith and charitie, avayle both to the conservation and perfection of the said virtues in us, and also to the increase and end of oure justification and everlasting salvation."

"And although we can never be justified without these gifts of the Holy Goste, faith, repentance, hope, charitie, with desyre and study to bring forth good works; yet it is to be understand that nevertheless we be justified gratis, that is to say freely, forasmuch as all gifts or works whereby our justification is wrought and accomplished, come to the free mercy and grace of God, and not of our deserving," &c.

This passage is sufficiently explicit: the only possible question that can be raised is whether it may be fairly appealed to as expressive of the views of the author of the homily, viz. Cranmer.

On the one hand it may be urged that the Reformation was now going forward, and had not arrived at the maturity which it afterwards attained under Edward Sixth, when the homilies were published. This is readily granted: some things the book retained in accommodation to the Papists: for instance, the number of the sacraments is made seven instead of two: and on the subject of the eucharistic offering, it did not express those clear views which the archbishop afterwards adopted. This may impair the authority of the work with those who are determined on sustaining partisan views; but to those who are willing to form an impartial opinion, we submit the following considerations.

Strype referring to the ineffectual opposition of the Popish bishops to the views sustained in the work, says: "But at the last, whether overpowered with number, or convinced by the word of God, and consent of ancient authors, and the primitive Church, they all agreed upon and set their hands to a godly book of religion."

Bishop Burnet describes the work as containing on the then litigated points of faith, good works, and justification, the views of the Reformers. "Therefore now, he says, "when they went about to state the true notion of faith, Cranmer commanded Doctor Redmayn, who was esteemed the most learned and judicious divine of that time, to write a short treatise on these heads: which he did with that solidity and clearness that it will sufficiently justify any advantageous character that can be given of the author."

The Necessary Erudition was published 1542 and the homilies 1547. That Cranmer was long undecided on the subject of the eucharist is well known; but no such indecision has been ascribed to him on the subject of justification. It is therefore reasonable to believe that when he sanctioned the Necessary Erudition of a Christian man, he held the same views on this subject as when he composed the homily.

Further: the quotation from Aquinas, the oracle of the scholastic theology, gives us the presumptive argument in favor of the *instantaneous* justification, being in the incipient stage of the Reformation, the belief of the Roman divines. We have a right therefore to believe, until the contrary is fully proved, that the *progressive* justification, as stated in the Necessary Erudition, was the distinguishing tenet of Cranmer, Latimer, and the Reformers generally, and was advocated by them in opposition to the earlier forms of Romanism.

Finally, both Strype and Burnet assure us that this book formed for years the object of Cranmer's most anxious study and solicitude. Both speak in general terms of his approbation of the book, and neither gives ground to suppose that he differed from it on the particular point under consideration. On the contrary, Bishop Burnet, after a description of the archbishop's papers on the subject of justification, says: "This I set down to let the world see that Cranmer was not at all concerned *in those niceties which have been so much inquired into since that time.*" And Strype gives an appendix which the archbishop wrote to the treatise on justification, which begins, "And for a further declaration to know how we obtain our justification," &c., (words which imply an adoption or approbation of the treatise itself,) and which proceeds without any expression of dissent from the point under discussion.

We have dwelt the longer on the bishops' book (or, as the Papists who never liked it, used in derision to term it, the king's book) because we are aware that the fact of its adherence to the nomenclature of "Seven Sacraments" may lead a partisan to turn its views into ridicule. This, however, was merely a verbal concession to the Papists; and we believe that no candid mind, on a review of the argument, will hesitate to allow that the above extract from the Necessary Erudition is a fair indication of Cranmer's decision, and the sense of the homily on the particular point of progressive justification.

* Utrum justificatio impii fiat in instanti, vel successive?

† The collect for the third Sunday after Easter affords an argument in our favor, less obvious, but, if possible, still more convincing to a candid and careful observer. "Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification, grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth," &c. The parallelism between the different members of the sentence is studied and beautiful; and the clause "*always* serve thee in pureness," &c., requires the term "justification" to be taken in a correspondent sense. As the former is progressive on our part, so is the latter on the part of God.

The New York Review and Quarterly Church Journal.—We have waited with impatience for the publication of the first number of this promising work, and now greet its appearance with a cordial welcome, and in the full conviction that its living form will disappoint no reasonable expectations which were formed of it in its embryo state. The mechanical execution is highly respectable, and saving a few errors, *quas incuria fudit humana*, has nothing to offend, but much to gratify the most fastidious taste. Of its twelve articles more than half are of a high intellectual character, while all breathe that noble and generous spirit which is so much needed to purify the literature, religion, and politics of our country.

The subjects of the several articles are, character of Mr. Jefferson, Utilitarianism, Cox's Life of Fletcher, of Madely, Crabbe, Affiliation of Languages, Chalmer's Natural Theology, Study of Works of Genius, Pastoral Visiting, Mrs. Hemans, Discoveries of Light and Vision, Combe's Moral Philosophy, Religious Opinions of Washington, and Analytical and Critical Notices.

The first article is a review of Professor Tucker's Life of Thomas Jefferson, and though much to our individual taste, is not within the proper sphere of our journal; and we must therefore dismiss it, with the hope that they who may differ from the reviewer in their estimate of President Jefferson's character will unite with him in vindicating Christianity from reproach, and exhibiting it as the source of moral grandeur in private and national character.

The second article is a review of the speculations of Jeremy Bentham, and the moral philosophy of Dr. Paley, two names which it is well to associate as long as the ethical system of the latter retains the least favor in the public mind. The review is a masterly development of elementary principles in morals, and an eloquent exposure of the baneful influence which the utilitarian theory, under its various modifications from the times of Epicurus to Jeremy Bentham, has exerted on society, undermining the strength of nations, withering the manly and generous sympathies of private life, and stifling the elements of moral dignity.

The article on the affiliation of languages contains a fund of profound philological erudition successfully applied to the elucidation of several important questions in natural history and theology. We shall have occasion again to refer to this article in transferring (as we purpose to do) a portion of its contents to our columns. Meantime we may express the high gratification which we have felt in beholding a scholar whose learning reflects honor on his country, arraying his forces against the superficial philosophy of the age, and bringing the treasures of ancient lore to the support of Christianity and the illustration of its truths. Long may he live to guide his countrymen in the road which he so ably opens to their view! And if we may be allowed to offer a suggestion on a subject which has at times occupied our thoughts, though without any conception of the systematic and scientific form in which we now behold it, it is that the author would go forward and apply the principles of his science to the philosophy of mind, and to the history and progress of *opinions*, particularly in connexion with theology. Language is the record of thought; and, in the hands of one who, like the reviewer, adds the spirit of philosophic inquiry to the attainments of the linguist, may be applied to the solution of many important questions in psychology and divinity.

The article on the study of the works of genius—favorable to Christianity evinces, if we mistake not, an original and powerful mind as yet imperfectly conscious of its strength. It utters profound truth in a style of freedom and energy. We hail the writer as an efficient auxiliary in the aim which now binds the worthiest of our land in steadfast and united purpose, to arrest the demand for superficial acquisitions, to restore the mind of the country to habits of patient discipline in the school of genius by reviving the study of her ancient works, and to offer a counterpoise for the almost exclusive rage for scientific pursuits and the influence of a material philosophy, by raising the mind to the culture of its nobler faculties and the contemplation of its higher destinies.

Some of the other articles might be noticed with great propriety and justice: especially those on the poetry of Crabbe, and the character and works of Mrs. Hemans, the style of which is particularly chaste and attractive, and indicates a mind formed in the best school of literature, capable of a lively appreciation of its beauties and actuated by the steadfast purpose of pursuing its favorite studies in alliance with Christianity, and under the benignant influence of her spirit. *Macte virtute!* would we say to the reviewer, the editor, and all his contributors. The work has been well projected, and the first number proves that there is no lack of moral and intellectual wealth to enrich its pages and sustain its claim to the highest rank in the periodical literature of our country. It only remains for the public to extend to it a fostering hand, and encourage it by prompt and numerous subscriptions.

French Liturgy.—We are much pleased in being enabled to give the following notice of the translation of our liturgy into the French language, and letter of thanks from His Majesty the King of Prussia to the Rev Antoine Verren, A., M. It is but a merited tribute of respect to a clergyman whose amiable deportment and unobtrusive labors have gained for him a great measure of esteem and affection.

'Little or no public notice has hitherto been attracted to the correct and elegant translation into French of the admirable liturgy of the Protestant Episcopal Church in the United States, which has been so ably performed by the Rev. A. Verren, "Recteur de l'Eglise du Saint Esprit," at New York, and Professor of the French Language and Literature at Columbia College. It is, however, no more than justly due to this pious and learned clergyman that we should respectfully acknowledge the talents which he has brought to the work: and we congratulate the Christian world on the piety and zeal with which he has accomplished his "labor of love." With no slight feeling of satisfaction do we number him among the ranks of the venerable ministers of our Church, and rejoice that we have so able a coadjutor to extend the pure knowledge of Christ in that beautiful language which has so long been the medium of communication in the courts of Europe; and to those sheep of distant folds who have not hithero been fed with "the bread of life" unadulterated as it came from heaven, nor received the truth pure as it was and is taught by the inspired writers; but to whom it has been deteriorated by an admixture of error, which the corruption of human nature, and the pride of the human heart has superadded to those things which have been declared as "alone necessary to salvation" by Him "in whose hands are the issues of life and death." In subjoining a copy of the king's letter, which our reverend friend has permitted to be taken, we are forcibly reminded of the friendship which once existed between a former King of Prussia and another distinguished French writer; and if we compare the use to which the reverend gentleman whose production is the subject of this notice, has put "the talents" intrusted to his care during the absence of his Lord, that is, in striving to advance his Master's business, and to extend his honor and glory throughout the world—with the *abuse* of those bright gifts of heaven with which Voltaire was endowed, and which he tarnished and stained so deeply when he propagated the subtleties and sophistries of an infidel philosophy, with a view to destroy the temple of the Lord throughout Christendom, and to obliterate from the human breast the "blessed hope of everlasting life," O! with what sincerity of heart do we congratulate our friend, and how fervently do we hope and firmly trust that "when our Lord shall come and reckon" with us, he will gladly hear his joyful voice exclaiming, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."'

Copy of a letter from the King of Prussia to the Rev. Antoine Verren, A. M., &c.

"Votre version de la liturgie Anglicane, que le Docteur Julius vient de me presenter, m a convaincu monsieur, du zele avec lequel vous remplissez vos fonctions sacerdotales dont je felicite votre Eglise. C'est avec plaisir, monsieur, que j'ai reçu votre traduction, et je vous engage d 'en accepter mes remercimens.

Frederic Guillaume.

Berlin, le 15 Decembre, 1836.

Monsieur Verren, pasteur de l'Eglise evangelique Française de New York."

Bishop Kemper.—We have the pleasure of stating that Bishop Kemper arrived in our city on Monday last, and expects to remain a few days. The bishop complains particularly of the destitution of his diocese in regard to Sunday school books: there being ten or twelve stations that need to be supplied. The want of a disposable fund renders it impossible for these wants to be supplied by the Union, and we are therefore obliged to appeal to the liberality of our readers for such aid and contributions as they may be able and willing to offer. Whatever assistance is offered will be received by the agent of the Press, 28 Ann street, for the bishop, *until Wednesday next*, at which time the bishop will leave the city.

The Rev. James D. Nicholson, deacon, late of the Diocese of New York, having removed with a letter of dismission to that of Maryland, and been there received, has changed accordingly his canonical residence.

German Paper.—The Catholic Telegraph contains a prospectus for a "German Catholic" paper, to be called the "Friend of Truth," intended chiefly for circulation among the Germans in the West.

In consequence of the dangerous illness of a near relative, Bishop Onderdonk is compelled to suspend, for the present, his proposed visitation.

St Peter's at Rome.—If the author of the communication commencing on our first page has further contributions to offer, we shall be happy to receive them.

Bishop Otey's College.—For a notice of this institution, see our last page.

CONSTITUTION OF THE NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

Article I.

This Society shall be denominated the "New York Bible and Common Prayer-book Society," and its object shall be the distribution of the Bible and the Book of Common Prayer.

Article II.

It shall be composed of the Bishop of the Diocese of New York, as President, *ex officio*; of all clergymen canonically connected with said Diocese; and of such other persons as shall, within twelve months next preceding any meeting which they may attend, have subscribed and paid to its funds; together with the life members and patrons of the New York Bible and Common Prayer-book Society, established in 1809, and the Auxiliary New York Bible and Common Prayer-book Society, incorporated in 1817; it being understood that such life members and patrons shall be entitled to all the privileges, in respect to receiving Bibles and Common Prayer-books, which were secured to them by the said societies respectively. Members of Bible and Common Prayer-book Societies auxiliary to this, shall also be members of this Society, as also the officers and managers, directors or trustees, of any society or association, within this Diocese, having among its objects the distribution of the Bible and Book of Common Prayer: *Provided*, that such auxiliary societies and associations shall have contributed to the funds of this Society within twelve months next preceding any meeting thereof.

Article III.

When the Society is not in session, its business shall be intrusted to a Board of Managers, consisting of the Bishop of the Diocese as President, *ex officio*, and of four clerical and four lay Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Agent, and twenty-four Clerical and Lay Managers, making in all thirty-seven. The above-named officers of the Society shall sustain the same relation to the Board of Managers. In order to a quorum for the transaction of the business of the Board, there must be present at least five members, including at least one clergyman and one layman.

Article IV.

The above-named officers and managers, except the president, shall be elected forthwith; and there shall be an annual meeting of the Society in the city of New York, on the Thursday of the week next succeeding the Annual Convention of the Diocese, when the same stations shall be filled by a plurality of votes taken by ballot: *Provided*, that until there be an election of the full complement of officers and managers those last elected shall be continued in office; and provided further, that all vacancies occurring in the Board may be supplied by the Board. In all cases of election by the Society or Board, the person elected shall be forthwith notified thereof by the Secretary of the meeting at which he was elected; and unless his acceptance is signified to the said Secretary or the Board, within one month after his election, his station shall be considered vacant, and a new election be had by the Board to supply the same. The anniversary celebration of the Society shall be on the evening of the first day of the meeting of the Annual Convention of the Diocese, and at the place of the meeting of such Convention, or at such other time and place as the Board of Managers may appoint; when the said Board shall make report of their proceedings for the past year; on which the members of the Society then present shall be competent to take any action. Special meetings of the Society may, at any time, be called by the Board of Managers.

Article V.

The Board of Managers shall have the power of passing any by-laws and resolutions for its own government, and for the due ordering of the business of the Society: *Provided*, The same be not inconsistent with this constitution, or with any of the acts of the Society.

Article VI.

This constitution may be altered at any meeting of the Society at which there are present at least three clerical and three lay members: *Provided*, That a proposed alteration has the approbation of a majority of the clerical, and of a majority of the lay members present, and also of the Bishop of the diocese: *And provided further*, That if the episcopate of the Diocese be vacant, two-thirds of the clerical members present approve of the proposed alteration.

The following gentlemen compose the first Board of Managers.

The Rt. Rev. Benjamin T. Onderdonk, D. D. *ex officio*, President.

Vice Presidents.

The Rev. Thomas Lyell, D. D., First,
The Rev. William Berrian, D. D., Second,
The Rev. Samuel H. Turner, D. D., Third,
The Rev. John McVickar, D. D., Fourth,
William E. Dunscomb, Fifth,
Charles Keeler, Sixth,
John Alstyne, Seventh,
Henry I. Seaman, Eighth.

Charles J. Aldis, Corresponding Secretary.
Henry E. Davis, Recording Secretary.
Thomas Browning, Treasurer.
Floyd Smith, Agent.

Managers.

The Rev. James Milnor, D. D.,
The Rev. Lewis P. Bayard,
The Rev. Evan M. Johnson,
The Rev. Henry Anthon, D. D.,
The Rev. Thomas Breintnall,
The Rev. Hugh Smith,
Lewis Curtis,
Meigs D. Benjamin,
Frederic Depeyster,
Gerrit G. Van Wagenen,
William M. Benjamin,
Lewis Phillips,
William H. Townsend,
Hernan D. Aldrich,
William Betts,
Samuel J. Beebee,
James D. Fitch, M. D.,
John Brouwer,
Oswald Cammann,
Dayton Hobart,
Robert Gracie,
Theron Wilber,
Charles N. S. Rowland,
William H. Hobart, M. D.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese, in this city.—Fourth Sunday after Easter, April 23, in the morning, confirmed three in St. James' Church.

In the afternoon, confirmed fifty-four in the Mission Church of the Epiphany.

In the evening, confirmed eight in the temporary chapel occupied by the Church of the Nativity.

From the British Magazine.

At a meeting of the committee of the Moravian Society for the Furtherance of the Gospel, held October 24, 1836, the secretary communicated the information that, by the decease of Mrs. S. Vansittart, which took place on the 18th of May last, the very large sum of 10,000*l.*, three per cent., consols have fallen to the society, agreeably to an arrangement made by her as early as the month of May, 1821, with the full concurrence and approbation of her respected brother, Lord Bexley, and her nearest family connexions.

The Lord Mayor of York, at a meeting recently held in Merchants' Hall to promote the observance of the Lord's Day, stated, that he had personally informed the publicans that he should rigidly enforce the law against drinking in church hours, and that they had almost all expressed their approval of his object—as, if the law was generally enforced, they could shut up their houses and go to church. His lordship also stated, that he had waited on the proprietors of wagons, so inform them, that he should enforce the fine of 20*s.*, if the wagons travelled on Sunday, and he believed arrangements had been made to discontinue the practice. At all events, the police had instructions to lay informations if the law was violated.

Cheap Church.—Under this heading in a late number of the Missionary, a very judicious paper published at Burlington, N. J., we find some remarks respecting a new church at Middletown in that diocese, together with a particular account of the cost,—and as cheapness in the erection of churches is a very important matter in these times, we transfer the substance of these statements to our columns.—The building is said to be 28 by 42 feet—seats 2 1-2 feet wide, 2 feet 10 inches high—aisles 3 feet wide—chancel 10 by 11 feet—vestry-room 6 by 11 feet—tower 8 feet square—windows, 16 lights to the sash, glass 8 by 10—elevation to the eaves 19 feet This church is stated to accommodate 300 persons,—to be painted inside and out, with a bell and clock, the desk and pulpit hung with silk velvet,—the chancel carpetted and cushioned, and all for the small sum of 325*l.* Some of our Nova Scotia churches, with less furniture and fewer settings, have cost four times the amount.—*Col. Churchman.*

CALENDAR.

APRIL

30. 5th Sunday after Easter.

MAY.

1. } St. Philip and St. James, the Apostles.
2. }
3. } Rogation Days.
4. Ascension Day.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—

Received from the Treasurer of the American Tract Society, on account of their appropriations to the foreign missions of the Protestant Episcopal Church, for Greece $500, Persia 500, China 500—1500. Received through the Episcopal Press, from Miss Sarah B. Denroehe, 75 cents; from Miss Margaret F. Denroche, 1; by the hands of the Agent for the Sunday School Union, for Greek mission, 2 50; from the monthly collections of Christ church, Guildford, per Miss E. Caldwell, 4 01. Received through the Rev. W. D. Cairns, from a lady of St. Paul's church, Edenton, N. C., for Africa, 20. Remitted by W. H. Hubbard, esq., receiving agent at Richmond, Va., by hands of Mr. O. Williams, from Rev. E. W. Peet, for Greece, 10; from Mr. Francis Weiker, 10; from Mr. R. D. Warwick, for Greece 10, for China 10; from Mrs. Goode, 5; from Mr. N. L. Peyton 5; Mr. R. E. Peyton 5—10; by hands of Rev. W. H. Hart, from St. Thomas' church, Orange Court-house, 9 50—19 50; deduct one half, paid to James Swords, esq. for domestic purposes, 9 75; from an Episcopalian of Botetourt county, 5; from Mrs. Langhorne, 4 25; Mrs. Taylor, 4 51; Mrs. S. Oliver, 5; a friend, 24 cents—making 73 75. Received per Rev. W. Walter, offerings of St. Paul's church, Tompkinsville, Staten Island, for February and March, for China, 1; for general purposes, 2 30—3 30. Received through B. Howard, esq. receiving agent at Boston, for two cards given at collection after a sermon by Dr. Milnor on 2d October, 1836, 4. Received by the hands of Mr. W. H. Townsend, from Rev. U. M. Wheeler, of Society Hill, Darlington district, South Carolina, 5—total amount, $1610 31.

Charles J. Aldis, Acting Treasurer,
April 25. Bank of America.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions since his report of the 19th instant:

From Mrs. James Sheafe, for Bishop Chase's diocese, $100; from J. F. Sheafe, esq. for the same purpose, 100; from W. S. Richards, of Granville, Ohio, annual donation, 5; offerings of St. Paul's church, Tompkinsville, Staten Island, New York, for February and March, by the hands of the Rev. William H. Walter, viz. for general purposes, 14 93; offerings of the Sunday school of the same church, 5 19; for Sunday schools in Missouri, 41 cents. By the hands of William H. Hubbard, esq. receiving agent in Richmond, Virginia, viz. from N. L. Peyton, for the Missionary Society of the Protestant Episcopal Church, 5; from R. E. Peyton, for do. 5; by the hands of the Rev. William H. Hart, from St. Thomas' church, Orange Court-house, Va., for general purposes, 9 50—19 50, half of which for Foreign Committee, 9 75. From Miss E. Caldwell, from the monthly collection of Christ church, Guildford, Connecticut, for domestic missions, 99 cents; from Paris, New York, 2—total, $238 27.

April 26. James Swords, Treasurer.

CITY MISSION.

The Treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums since March 15th, 1837:

From R. B. Minturn, $50; Thomas Otis, 30; Peter Lorillard, jun. 25; a member of the society, to constitute Rev. Edward Y. Higbee a patron, 100; John Purdy, 5; collections in the church of the Holy Evangelists since Dec. 8th, 77 99; James Smith, 25; Barclay & Livingston, 81 73—total, 394 72. Lewis Phillips, Treasurer.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, in behalf of the above institution, acknowledges the receipt of the following sums:

April 2—Collection in St. George's church, Hempstead, Long Island, New York, 21 05.

9—Collection in St. John's chapel, New York, 112 40; do. in St. Clement's church, 52 90.

16—Do. in St. Paul's chapel, 106 55; do. in St. Peter's church, 15 14.

20—In addition to the collection made in Zion church, Newport, Rhode Island, 2 50; from two Sunday scholars, by the hands of Rev. Dr. Schroeder, 1; for books, subject to the order of Bishop Chase, by the hands of the same, 5.

23—Collection in Trinity church, New York, 101 18.

26—From Rev. H. Adams, Wilmington, Delaware, in redemption of pledge, 25.

William Staunton, Special Agent of
Gen. Prot. Episc. S. S. U.

The Treasurer of the German Episcopal Church of St. Timothy thankfully acknowledges the following sums:

Collected from several persons by P. E. F. McDonald, $12; from Mr. A. Lee, 10; from two friends to the poor, 50 cents each, 1—total, $23.

The Treasurer begs leave to present a few facts to the friends of the church, and earnestly to solicit aid in behalf of this interesting congregation:

There are now connected with it about three hundred souls—in the Sunday school about eighty. The greater part are of the poorer class of our population, supporting their families by daily labor. Few are able to give toward the support of the church or the minister: both are depending upon the liberality of the Episcopal public.

The full service is now twice each Sunday performed in the German language, the morning and evening service having recently been printed in a cheap form for their use. The responses are audibly made and some of the chants sung in that language. The interest in our beautiful liturgy is daily increasing, and continual accessions are made to the congregation.

A debt is due for the rent of the room in which they assemble for public worship, and without it is speedily liquidated, they will be deprived of the privilege of meeting there. A small amount is also due for publishing the Prayer-book, and other expenses which have been incurred.

It is certainly much to be hoped that the flattering prospects of usefulness among our German population, promised by the organization of a church in which the Episcopal service is to be celebrated in the German language, will not be blasted for the want of a little fostering care now in its infancy.

Donations may be directed to the Treasurer, and left at Messrs. Swords, Stanford & Co.'s, at the Prot. Episcopal Press, or with the Treasurer, James D. Fitch,
April 29. 463 Bowery.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States acknowledges the receipt of $10 71, being the offerings of St. Paul's church, Tompkinsville, for February and March, by the hands of the Rev. William Walter.

April 26. Edward R. Jones, Treasurer.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending April 27, from the following persons, viz:

Postmaster, Rochester, N. Y.—Joseph F. Phillips, with remittance—Postmaster, Newburgh—Rev. Corry Chambers, with remittance—R. R. Lansing—A. W. Wilgus—Ora Haskell, with remittance—A. Randall—Postmaster, Macon—J. W. Ingraham—Rev. R. T. Shand—Postmaster, Wilkinsonville, Mass.—Rev. H. Croswell—Jacob Morris—Ann E. Warley.

Received by the Gen. Prot. Episc. S. S. Union.

Postmaster, Natchez—Rev. Isaac Pardee—Rev. Hiram Adams, with remittance.

NOTICES.

☞ A PUBLIC MEETING will be held this (*Friday*) evening, in the Church of the Ascension, for the Mission to Western Africa. The Rev. Messrs. Minor and Payne, about to sail for Cape Palmas, are expected to be present. Exercises to commence at half past seven o'clock.

Friday, April 28, 1837.

TO ALL WHOM IT MAY CONCERN.

Constitution of the Gen. Prot. Epis. S. S. Union.

"Article 7. All Sunday schools and Sunday school societies, in union with this society, shall make to the Secretary, by the first day of June in each year, or such other day as the Executive Committee may appoint, an annual report of the state of their schools or societies, the names of their officers, &c. The Executive Committee shall prepare therefrom an annual report, to be submitted to the Board of Managers, which, when agreed to by the Board, shall be published and circulated as they may direct."

The Secretary requests, as a special favor, that the *Reports* may be transmitted to him as early as Monday, May 22, 1837. F. H. Cuming, Secretary
Gen. Prot. Epis. S. S. Union, 28 Ann street.

⁂ Insertion of the above in the other periodicals of the Church is respectfully solicited.

A NEW WORK.

The Primitive Church, the Greek Church, and Protestant Episcopal Church, versus Roman Catholicism and Calvinism, on the subject of Absolute Decrees—just published and for sale at 28 Ann street.

ST. LUKE'S FEMALE SCHOOL.

The summer quarter of this institution will commence on the second Monday in May, when a share of public patronage is respectfully solicited. All the branches that constitute an enlightened and liberal education are taught here, and the Principal begs leave to assure those who would intrust their daughters to her charge, that no pains is spared in promoting the intellectual and moral improvement of her pupils. For terms, inquire at the building, opposite St. Luke's Church, between the hours of 9 and 3 o'clock, P. M., or at 401 Hudson street.

H. M. Phelps, Principal.
April 26. 7.3t*

TO THE FRIENDS OF THE AFRICAN MISSION.

The Foreign Committee of the Board of Missions of the Protestant Episcopal Church desire to call the attention of the friends of Africa to the interesting condition and encouraging prospects of the Mission at Cape Palmas. Recent communications from the devoted missionary and teachers already faithfully laboring in that distant and benighted field, encourage the hope that God is ready to bless the efforts made there with speedy and abundant success. In the persuasion that all who are interested in this cause will be glad to aid in its promotion, they respectfully request donations for the station and mission schools. A list of the articles most needed is given below, as recently transmitted by the Rev. Dr. Savage:

Domestic cotton goods of all kinds, particularly strong coarse bleached shirting or sheeting, strong coarse blue and white checks for aprons;

Ready made clothing generally, suited to the climate;

Crockery ware, of durable quality, such as wash-hand basins, bowls, pitchers, mugs, plates, &c.; cheap table furniture generally;

Men's, women's, and children's shoes;

Spelling-books (Cornly's), elementary school books, stationery, slates, pencils, &c.; infant school apparatus, scripture cards, &c.;

Medicines, carpenters' and joiners' tools, gardening and farming implements, &c.

Donations in any of the above, if directed to the Secretary and General Agent, or (in his absence) to the Rev. J. W. Brown, at the office of Foreign Missions, No. 114 White street, will be faithfully transmitted to their destination.

April 29, 1837.

TO TRUSTEES OF DISTRICT SCHOOLS.

A respectable married man, of moral habits and plain education, is desirous of obtaining a permanent situation as teacher in a district school. Communications addressed to Mr. George L. Allen, office of the Churchman, will be immediately attended to.

April 22, 1837.

☞ A CLERGYMAN, a graduate of Queen's College, Cambridge, is desirous of instructing a *select number* of young gentlemen in the usual branches of a liberal education. Having resided for several years in France and Italy, and acquired a competent knowledge of the languages of those countries, he would make no extra charge for tuition in them. Should a sufficient number of pupils offer, the advertiser will be prepared to commence after 1st May next, in the neighborhood of Lafayette Place.—Address, for terms, &c., A. B. No. 30 St. Mark's Place.

Refers to

Rt. Rev. Bp. Onderdonk, Rev. Dr. Milnor,
J. W. Powell, M. D. Rev. C. V. Kelly,
Rev. Dr. Lyell. April 5.-5t

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

☞ PUBLISHED THIS DAY—

The Children of the Resurrection; or the Believer consoled under the Loss of Relatives and Friends who have not died in the Lord—A Sermon preached in the afternoon of Easter, March 26, 1837, in Calvary Church, New York, by Rev. F. H. Cuming. For sale by the Gen. Prot. Epis. Sunday School Union, 28 Ann street.

TO EPISCOPALIANS.

A new and splendid assortment of Bibles and Prayer Books, in every variety of size, style and binding, just received and for sale by the New York Protestant Episcopal Press, 28 Ann street.

ST. MARY'S HALL,

GREEN BANK, BURLINGTON, NEW JERSEY;

FOR THE EDUCATION OF YOUNG LADIES,

UNDER THE IMMEDIATE SUPERVISION OF THE BISHOP OF THE DIOCESE.

The institution will be opened, with Divine permission, on Wednesday, the third day of May, under the charge of the Rev. Asa Eaton, D.D.,* as Chaplain and head of the family, Mrs. Susan Eaton, as matron, and Miss Ellen Rotton,† as principal teacher, with assistant teachers in the several departments. No pupil will be admitted for less than a year.

The scholastic year is divided into a summer term and a winter term, of twenty-two weeks each; the former commencing on the first Wednesday in May, and the latter on the first Wednesday in November. There will be two vacations, of four weeks each, next preceding the days just named.

The *regular expenses* for each term, including boarding and lodging, with fuel and lights, and instruction in all the English branches, the ancient languages, psalmody, plain sewing and the domestic economy, will be one hundred dollars, payable always in advance. From this charge twenty-five per cent. will be deducted for *daughters of clergymen of the Church.* Full courses of lectures in Natural Philosophy and Chemistry, with a complete apparatus, and also in Botany, will be delivered annually, in addition to the instruction in these branches. There will be a charge of six dollars for each term, for the use of bed, bedstead, bedding, and towels. Washing will be charged at fifty cents a dozen. Books and stationery will be furnished at usual prices. There will be provided for the use of the institution a library, selected especially for the use of the teachers and pupils. Pupils who remain will be charged $12 50 for each of the two vacations. A limited number of day-scholars will be received.

The following will be *charges additional* to the above: for instruction in the French language, $7 50 a quarter (of eleven weeks)—in the German, Italian, and Spanish, $10 a quarter; for musical instruction, on the Piano, with use of instrument, $15 a quarter—on the Harp, with use of instrument, $25 a quarter—on the Organ, with use of instrument, $10 a quarter; for instruction in drawing and painting, $8 a quarter—and in fancy work, $6 a quarter.

All money for the use of pupils must be intrusted to the head of the family, under whose direction all purchases are to be made, and all expenses incurred. Advances must be made to meet all such expenditures. Parents will designate the additional branches which are to be pursued.

Attention is particularly requested to the following points:—thoroughness in study and exactness in deportment will be expected of all who desire to continue pupils of the institution—the branches proper to be pursued by each must be left to the discretion of the principal teacher—no pupil to bring to the institution any but devotional and school books—plainness and simplicity in dress, and a just economy in expenditure, will be expected in all, as members of a Christian family.

In its entire organization, St. Mary's Hall is designed to be a Christian household; and the aim will be, by the continual application of domestic influences on Christian principles, to form and to accomplish *the domestic character.* It is the object of the institution—and nothing will be spared for its accomplishment—to promote to the utmost the physical, intellectual, and spiritual improvement of the pupils entrusted to it; and, training them all up "in the nurture and admonition of the Lord," to render them, by the due cultivation of the mind, the manners, and the heart, true Christian ladies, prepared, through grace, for usefulness and influence here, and for "glory, honor and immortality" hereafter.

All communications must be addressed to the "Rev. Asa Eaton, D.D., Chaplain and Head of the Family of St. Mary's Hall, Burlington, New Jersey."

Burlington, March 1, 1837.

* From the Rev. Dr. Tyng, Rector of the Church of the Epiphany, Philadelphia:

The information which I have received, that the Rev. Dr. *Eaton*, of Boston, and his lady are to be the united head of the household in St. Mary's Hall, your new school for the education of young ladies, has induced me to offer you, for any purpose which it may serve, in promoting the interests of the institution, this spontaneous expression of my feelings. In Boston and its vicinity, there would be far more propriety in my asking commendation from Dr. Eaton than in my offering it to him. In this section of the country, perhaps my residence here may give me some advantages which he does not possess. Allow me therefore to say, wherever I am known and he is a stranger, that I have known him intimately from my childhood, and have reverenced him, as many beside have done, as an important light for the Episcopal Church in the time of its desolation, and as the friend and guide to many of our young men in their preparation for the ministry, as he was in many respects to myself. Parents may confide in the certainty that whatever long-tried piety, and moderate, calm, and Christian manners, and an affectionate, tender, and parental spirit, can do for the benefit of their daughters, they will find in intrusting them to the care of Dr. Eaton. Mrs. Eaton is a lady of the most respectable connexions in her native city; and by her education and manners, and the class of society to which she has been accustomed, as well as by her piety and domestic character, will be found in a high degree qualified for the maternal care of the interesting subjects of her charge. I am of opinion that no similar institution can present, as far as the heads of the family are concerned—for I am unacquainted with the arrangements for the department of instruction—superior advantages for those young ladies for whom Christian parents seek a Christian education.

† From the Rev. Dr. Eastburn, Rector of the Church of the Ascension, New York:

Right Rev. and Dear Sir—In reply to your request that I would state to you my opinion of the character and qualifications of Miss Rotton and her sister, it gives me pleasure to say, that, from testimonials submitted to me, I have been brought to the conviction that they would prove an invaluable acquisition to any establishment for female education in which they might be placed. With both of these ladies my acquaintance is but of a recent date. The elder of them, however, whom you have selected as the principal teacher of St. Mary's Hall, I have had an opportunity of seeing once or twice lately; and have learned enough from these interviews to say with confidence, that you will find in her not only a lady of great accomplishments, but one fitted, by the superior delicacy and refinement of her manners, and by her unostentatious but deep-toned piety, to exert the most salutary influence upon all intrusted to her care. I think it right to state that these ladies received their education at a school of great celebrity at Clifton, in England, the advantages of which, though perhaps not generally known in this country, will be properly appreciated by all who are acquainted with its character. That these highly esteemed persons may prove an extensive blessing in the new sphere of action which they have selected, is the prayer of yours, very respectfully and truly. 7—3t

TO TEACHERS.

☞ Three Teachers will be wanted at the Bordentown Institute on and after the 1st day of May ensuing—one to take charge of the department of Mathematics and Natural Philosophy, salary $400 per annum, in addition to board and lodging; another to teach History, Geography, &c., at $300 per annum; and another for the Juvenile department, at $200 per annum.

N. B.—For the department of Mathematics and Natural Philosophy, a young clergyman would be preferred, who would be willing, in addition to his scholastic duties, to preach once a week. This is not, however, an absolute requisition.

Application may be made (if by letter, *post paid*) to the Rev. Dr. Arnold, Principal of the Institute,
March 30. Bordentown, N. J.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

☞ MRS. MAYNARD intends removing, the 1st of May, to that pleasant and healthy situation, No. 37 Murray street, where she will have it in her power to accommodate a few more young ladies, as boarders, than she can at present receive. The most approved teachers are employed in every department, and the strictest attention paid to both the manners and morals of the young ladies. Application, at present, to be made at 204 Fulton street.

March 20, 1837.—5t

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of

John W. Mitchell, Ch'n.,
John E. Earle,
Wm. M. Benjamin,
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P. F. F. McDonald,
Wm. H. Vermilye,
Theron Wilber,
Louis Sherman.
} *Committee of Publications and Sales.*

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent, No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, stiff covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table, do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to God—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2—Questions on the Book of Common Prayer.

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Published by the Union, bound in uniform style, and consisting of the 18*mo.* works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or $11 20 per set.* Also,

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Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

March 25, 1837.—tf

POETRY.

From the British Magazine.

THE CHRISTIAN'S RACE.

He stood beside a dying bed;
The lamp burn'd pale and low,
And, dimly seen, an old gray head
Was battling its last foe.
It was a father that lay there,
That gazer was a son;
I whisper'd, "There is help in prayer"—
He said, "God's will be done!"

He stood amid a glittering crowd
Within the chancel wide,
And gracefully the ring bestow'd
Upon a blooming bride.
"Rejoice, for love is round thee spread,
And life is in its prime"—
His smile was solemn, as he said,
"It is a *holy* time!"

He stood beside a healing spring,
Whence drops of mercy fell;
And lovely was the new-born thing
Bathed in that holy well.
It was his eldest born: I said,
"Rejoice, my friend, rejoice!"
"I do!" he cried, with stooping head,
And with a trembling voice.

He stood beside an open grave—
The funeral rite was done;
He had returned, to Him who gave,
His loved, his only son!
"Do not despair, my friend," I cried,
As all around were weeping;
He smiled upon me, and replied—
"He is not dead, but sleeping!"

I stood beside a dying bed—
'Twas HE HIMSELF lay there;
A smile of holy light o'erspread
His countenance of prayer.
He said,—"In sorrow, faith was mine;
In joy, a holy fear;
Now both are lost in hope divine—
Still, Saviour, thou art near!"

Such was his life! In joy and woe
His heart was fix'd above;
Faith was his only strength below,
His only food was love.
Teach me, O Lord. his life to live;
Teach me his death to die;
May I to thee time's moments give—
Thou me eternity!

MISCELLANEOUS.

From the Barbadian.

In compliance with our promise to the members of the Barbadoes *Temperance* Society (as the water-drinkers designate themselves, though they are, strictly speaking, men of *abstinence*,) we publish to-day the address which their President, the Rev. John Packer, made to them at their anniversary meeting. We wish well to every "labor of love" of our fellow-creatures—to every association having for its object the inculcation of religious and virtuous principles of action. In the foremost rank of sins which degrade human nature, and especially the professors of Christianity, we reckon that of drunkenness: could that vice be eradicated, a great moral revolution would be accomplished throughout the human race, and the prospect would then be cheering of a revival of genuine, vital Christianity. *If* temperance societies finally succeed in accomplishing this most desirable consummation, the originators and promoters of them will be amongst the most distinguished benefactors of mankind. Anxious as we are, however, ourselves to promote the cause of *temperance*, and unwilling to damp the ardor of our fellow Christians who have associated themselves together for the accomplishment of a most benevolent object, and fully appreciating the Christian motives on which they persuade themselves they are acting, we must say a few words against the *mode* of doing this good thing.

In the first place, their title is not appropriate. The members not being *temperate* partakers of what we *must* call a *blessing* placed in our hands, if used with that moderation enjoined by the great apostle—but, abstaining altogether, it surely would be more consistent to adopt the title of the "Abstinence Society." It is, in our humble opinion, most absurd in people to call themselves a "temperance" society, whilst they denounce all temperate persons as being actually the encouragers of drunkenness—nay, the temperate man, say they, is the *cause* of this sin.

In the second place, we condemn the language used by our reverend friend towards those gentlemen, whether it be the "favorite clergyman," "the judge," or "the doctor," who recommends, or uses himself, strong liquor, with a due regard to temperance and moderation.—We do not like the *spirit* of these remarks: they are, in our apprehension, uncourteous, and ought not to have been used against men who are as wise, as pious, and moral in their lives as the most distinguished of the members of these societies.

In the third place, we declare our dissent to the assertion that spiritous liquors, wine, &c., are poisons, *except* in the abuse of them. Excess in *eating* destroys the stomach—excess in *any* good thing is pernicious to our bodies "fearfully and wonderfully made," and more or less injures our immortal part, the soul.

In the fourth and last place, we deny that there is any scriptural denunciation in the New Testament against using any meats or drinks, or any of the blessings provided by a merciful and bountiful Creator, in *moderation*. In that most blessed book, *wine*, on the contrary, (and, that wine, on whatever part of the world and at whatever period it has been made, ever has been an intoxicating liquor when used too freely, we verily believe,) wine is recommended for the support of human infirmity and for corporeal debility.

We do not feel ourselves competent to engage in any biblical controversy, for we have not read our Bible with any other view than that of ascertaining our duty to God, our neighbor, and ourselves; and in that book, the New Testament, the Christian's safe guide of human action, we do not recollect to have seen any prohibition against the temperate use of any meats or drinks.—None of the great names in theology, or medical science, can persuade us that we commit sin by a temperate enjoyment of our glass of wine, when the stomach tells us very plainly, as it does sometimes, that it requires it. If we err in this, we err with an immense number of the wisest and best of mankind.

The Apostle Paul *charges* Timothy, consecrated a bishop by his hands, to take care of his health, "Drink no longer water; but use a *little* wine for thy stomach's sake, and thine often infirmities." Scott, a very evangelical commentator says on this verse, "It seems, Timothy was a man mortified to the pleasures of sense; and he was not a man of strong constitution of body, and for that reason Paul advises him to use wine. Observe, it is a *little* wine, for ministers [nor ought any persons] must not be given to much wine; so much as may be for the health of the body, not so as to distemper it; for God *has made wine to rejoice man's heart.* It is the will of God that people should take care of their bodies. As we are not to make them our masters, so neither our slaves; but to use them so as they may be most fit and helpful to us in the service of God. Also wine should be used as a help, not a hinderance to our work and usefulness. It seems to have occurred to the apostle when noticing the cares and labors of Timothy, that his frequent illness might be increased by refraining from the use of wine, and he abruptly notices it." And how does the pious, the critical, the evangelical *Doddridge* paraphrase this text? Here are his words:—"A recollection of the difficulty of the work, and what I know of the tenderness of thy constitution, and thy great abstinence, engage me to caution thee, that thou *do not* confine thyself *any longer to drink water* alone, *but use a little wine* mingled with it, *for the sake of thy stomach*, which needs to be strengthened by that more generous liquor in a moderate quantity; and out of regard to *the frequent infirmities*, which otherwise may grow upon thee, so as to render thee incapable of that public service in which thou art well qualified.

From the Presbyterian.

DISCOVERY AND USE OF ALCOHOL.

The following curious account of the first use made of alcoholic liquors, is translated from a French work entitled Le Semeur, the Sower.

"Who, at the time when an Arabian chemist, devoted to the search after a universal solvent, by means of which he could transmute metals, discovered alcohol, could have determined the result of that discovery upon the morality and prosperity of mankind? It did not really issue from the domain of chemistry till towards the end of the thirteenth century, when they began in Spain and Italy to sell the spirits of wine, tinctured with certain herbs, as a powerful remedy in various diseases. Later still, the Genoese extracted a spiritous liquor from grain. Passing it off as a powerful specific, they sold it in small phials at a high price, under the name of *aqua vitæ*, water of life, or *eau de vie.* Till the end of the sixteenth century it was considered but as a medicine, and was sold only by the apothecaries. About that time the thought was suggested of furnishing it to miners, who labored in the mines of Hungary, as a preservative against heat and damp. The custom almost at the same time was introduced into Ireland. Among the ordinances of Henry VIII. is one which prohibits more than one manufacturer of spiritous liquors to establish himself in the towns. In the reign of Mary, an Act of Parliament, which describes a liquor of which it is injurious to drink and daily to use, prohibits entirely any distilling. We find, however, some years after, the English soldiers, who supported the cause of Holland in the Low Countries, drinking it as a cordial. This is the commencement of the period from which is dated its manufacture on a large scale both in England and on the continent.

"In England, however, the use of beer prevailed with the people till the reign of William and Mary, when, the government having encouraged distillation by various measures, the consumption of spirits became excessive. Smollet says that the retailers of brandy invited passengers, by signs placed over their shops, to drink for the trifle of a penny—adding, 'that for two pence they could make themselves drunk, and that they could furnish with straw those who were in that state to lie upon till they should recover.' The government became alarmed at such results: it endeavored to renew restrictions upon distilling, but succeeded poorly; and it was not till 1761, that the consumption of beer, which had diminished in proportion as the brandy had increased, arose again to the state in which it was previously. Beer again became the favorite of English operatives; but the restrictions on the sale of brandy having been abolished in 1827, the use of that liquor threatened again to become prevalent. The consumption increased to twelve millions of gallons, and is now forty millions of gallons."

Family Prayers.—Of all the "family prayers" we have seen, we like none so well as those by the Rev. Dr. Berrian, and by Bishop H. U. Onderdonk, for this reason, that they are taken chiefly from the liturgy. With a few exceptions, the prayers for family use in our prayer-book are excellent; and if a variety be desirable, one familiar with the collects and litany can readily supply it, and if he is not familiar, the works above mentioned will meet the object.—For the Lord's day, more appropriate prayers cannot be found than those in the "New Manual," which is an admirable old devotional book, in the hands of many of our people, having been republished three or four times, first under the direction of Bishop Bowen. The piety in the collection named at the head of the review is touching, and it may be read with profit, as a means of cultivating the devotional feelings. But in use, we think the prayers will be found much too long in a circle where there are often very little children, and servants unaccustomed to religious exercises. The discrimination of expression is often striking; for instance, "Preserve us from all *sinful* affection for worldly things," instead of *all* affection, &c., as some who are ultra or careless would have said.—*Charleston Gospel Messenger.*

From the Chronicle of the Church.

TO FATHERS.

There is not, in our opinion, a more fatal error in the management of our Sunday schools, than that which concerns the office of teachers, more especially in reference to the department of boys; and we hesitate not to say that *this part of our Sunday schools will never flourish until fathers become more interested in it.* Fathers must take hold of the subject themselves if they wish their sons to enter into it with spirit and zeal. Nor will it answer for them simply to talk. They must act. In short, they must take their boys by the hand and go with them to the Sunday school, and teach them when they get there.

Until men with families will do this, the male departments of our Sunday schools will languish. Boys in their teens will not brook to be confined to a Sunday school, if the father by his conduct shows that he deems it a fit place only for children. We speak with confidence on this subject, for we speak from experience. Is a Sunday school then on the decline? Let Christian fathers go with their own sons, and always be in their places, and in season; let them invite the children of their neighbors, and see that all are well instructed, and such a school will revive and flourish.

And who, we ask, that feels the awful responsibility resting upon him as the father of a family, can be unwilling to do this? Can a father spend days and weeks, yea months and years, to qualify his son for the business of the world, and not be able to find an hour to teach him the road to heaven? Shall it be said that a *Christian* father can teach his immortal son to labor and toil for the gaudy tinsel of wealth, the baubles of ambition and worldly honor, the creatures of an hour, and neglect to tell him of "the pearl of great price," which brings enduring riches to its possessor?

In saying this to *fathers*, we do not depreciate or undervalue the untiring zeal, the devoted labors of those pious youth who are engaged as teachers in our Sunday schools. On the contrary, we honor them for their assiduity in this labor of love: we rejoice at their success, and pray for their prosperity; but we know that unless they receive the co-operation of parents, their task is doubly severe. The pride of boys, their inattention to the requests and commands of the teacher, their neglect of their lessons, their irregular attendance on school, are among the trials and difficulties which beset a teacher's path, where parents do not give a prompt and decided aid. Besides, many of those who are now teachers would gladly return to their former place as scholars and learners.

We say to fathers, therefore, in the most earnest and decisive manner, if you wish your Sunday schools to flourish you must go there yourselves. On *you* rests the responsibility, and on your conduct in this matter may rest the eternal welfare of your son! As you prize your own happiness, as you value *their* souls, be not backward in doing your duty. "Arise quickly, and let your light so shine before others, that they seeing your good works shall glorify God also."

Messrs. Editors—Allow me a few remarks on the second article, on page 336 of the Gospel Messenger, for February. The selected metre psalms were set forth in 1832, (p. 77,) by an act of the General Convention, giving them precisely the same authority with the whole Book of Psalms in metre; and that act has not been revoked. Any congregation may use either, or, if it so choose, both of them. And any printer (our Prayer-book Societies are printers) may insert either or both in the volume commonly called the Prayer-book; but, as is usual in business matters, one only is inserted generally, and that the shorter of the two, because the book is thus rendered cheaper, and is, indeed, in that shape in far greater demand, very far greater, than in either of the others. But, the right to do this, seeing the 6th canon of '35, names a standard book which does not include the new selection. The first answer is, that the mere omission to designate a standard copy of the new Psalms, does not and cannot vacate the act of '32, setting them forth. Therefore, as the second answer, the natural standard of these must be referred to by those who reprint them, viz. the edition, or rather the plates, in which the Committee, representing the Convention, set them forth. A third answer is, that the canon mentioned, though it omits to specify this standard, does not omit to allude to it, in the words "by *some* standard book," in the 1st section. I state this positively, because when the canon was shown me before its passing, I noticed this point and directed attention to it. The Prayer-books, therefore, which contain only the new selection, are as truly and perfectly "authorized" as any others. In this state of things it appears inexpedient to raise any difficulties about the new selection; unless indeed by those who may deem it expedient to have them abolished; which would be followed by greater inconveniences than has attended their introduction.—*Charleston Gospel Messenger.*

For the Churchman.

BISHOP OTEY'S COLLEGE.

Mr. Editor—Having recently heard, by a letter from the west, that the Rev. Leonidas Polk was about starting on a tour to collect funds for Bishop Otey's proposed college, I thought the cause would be much advanced by the publication in the Churchman of the bishop's report on this institution to his last Convention. I therefore send you his address, requesting that you will publish so much of it as relates to this subject.

A SUBSCRIBER.

New York, April 18, 1837.

Connected with my journey to the southwest was an ardent desire to forward an object which has already been a subject of deliberation and advisement with you. I refer to a projected plan of a literary and theological seminary to meet the wants of Episcopalians in Tennessee, Mississippi, and Louisiana. It was my expectation when I left home, that I should be able to obtain subscriptions in sufficient amount to justify the adoption of measures at this convention to determine upon a site, and proceed to the erection of the necessary buildings. This expectation I thought a reasonable one, as well from the obvious necessity of such a seminary, as from the assurances I had received of co-operation and aid in such an undertaking. I have not permitted myself to doubt for a moment that these assurances will yet be made good; and that my expectations were not realized last winter, I am of the deliberate persuasion, was owing to fortuitous circumstances as unforeseen as they were utterly beyond the control of the friends of the measure. Among these may be mentioned as prominent, the disorganized state of the Church in the southwest—the heavy drafts made upon the liberality of the public, to meet the pressing calls for help to the destitute and suffering in Texas and Florida, and the weighty responsibilities incurred by the erection of a costly Episcopal church in New Orleans. For these causes and many others of a like nature not necessary to be enumerated, the friends of the undertaking advised a postponement of the application for some months, with the confident belief that the project would hereafter be easily carried into effect.

I beg leave to lay before the convention some of the reasons which have brought my mind to the conclusion, that this measure should be courageously persevered in, even under the pressure of much greater discouragements and disappointments than any we have yet experienced or that we are likely to experience in its prosecution.

The first aspect under which the subject presents itself to our consideration resolves itself into the plain question, *Is the measure feasible?* To determine this point, we must consider the resources of the country and the willingness of the people to contribute a portion of their substance for such an object.

There are perhaps few portions of the world possessing a more fertile soil, or one yielding more valuable productions than the southern part of the Mississippi Valley. The accumulation of wealth in that region from the cultivation of the ground, is without a parallel, and has distanced all human calculations as to the rapidity of its increase. The instances are almost innumerable of men who went thither a few years ago, almost pennyless, whose incomes are now reckoned by thousands and tens of thousands of dollars. It is perfectly obvious that a region so exuberant in its productions, and so conveniently situated that the inhabitants may avail themselves of all commercial advantages, must possess inexhaustible resources. What may not a country do, in which the owners of the soil possess incomes of from $500 to $100,000 per an.? Such is the undoubted fact in regard to the southern part of the Mississippi Valley. There cannot, therefore, be a question that there is wealth more than enough to meet all demands for the cultivation of literature and religion, if its possessors can be induced to direct a portion of it to such objects. The question then arises, will the people contribute of their substance to this end? If it can be shown that to do so will be their personal and common interest, then, upon the general rule that men will consult their own advantage, it may be fairly pronounced that they will do so in this particular instance. The youth in the southwest, for the most part, seek the advantages of education by a resort to the northern colleges. This they do confessedly at an additional expense arising from the distance they have to travel—at the hazard of such changes in the constitution from difference of climate, as to render their return dangerous, and at the risk of weakening those domestic ties and early associations connected with the parental domicile, which are seldom severed and broken up but at the expense of virtue. But without enlarging upon these particulars, I desire to present a more general view of this subject, as it is likely to affect very soon the happiness, prosperity, and ultimate destiny of this interesting portion of our Union. I wish to show that in the mighty rush which has been making by our enterprising countrymen to occupy the rich plains of the south, the conservative principles of society have been lost sight of, and that there is real and imminent danger of their being totally disregarded. The elements of Christianity are far more deeply and intimately interwoven with the framework of society and of our civil institutions than is generally supposed, or than is apparent to slight reflection. That which most nations have laid at the basis of their civil regulations, and incorporated with the fundamental laws of the land, our countrymen have taken for granted. They have supposed that our people would at all times be virtuous and enlightened, and that they would guard with vestal vigilance the precious deposite of civil and religious freedom, committed to their trust by some of the wisest and most pious men the world has ever known. Our entire form of government is constructed upon this idea, nor has it a single provision to meet a state of things which must inevitably result from a want of intelligence and sound moral principle in the community. The constitution of every state in the Union supposes that our citizens can read—that they can acquaint themselves with the laws—that they can scan the conduct of their representatives—that they have virtue to sustain and enforce the laws, and that they can protect their rights from usurpation and unwarrantable invasion by their public servants. Thus we see that for the execution of civil enactments, for obedience to the constituted authorities of the country, and for the security and happiness of society, we have to look to the prevalence of a sound moral sentiment among the people. Indeed, such is the nature of our government that it is obvious to reflection that public sentiment not only originates the law, but sometimes becomes superior to it, rendering it null and virtually void. The statutes of the legislature are for the most part nothing more than public sentiment assuming a particular shape from passing through the forms of legislation. Let the current of popular favor set strongly in behalf of any particular measure, and nothing is more certain than that that measure will presently assume the form of law. Equally potential is public sentiment when opposed to an existing law of the land. Thus a breach of the Lord's day takes place with impunity, not a magistrate of the country deeming it due to his oath of office to notice such a violation. The same may be said in regard to profanity. Duels likewise take place in sight of the halls of legislation, in defiance of all the sanctions and solemnities of law human or divine. Now all this results from the deterioration of public morals—from overlooking the great cardinal and conservative principles of our institutions; and if the process continues, as it is likely to do, in the mighty impulse that moves our citizens to "compass sea and land," and penetrate the depths of the wilderness to "gather pelf," it is perfectly evident that it may and must end in the subversion of all government by law, and throw society back upon its original elements: or what is more frightful to contemplate as a probable issue, the strong hand of despotism may seize upon and sway the sceptre of arbitrary power over a land watered by the tears and hallowed by the blood of some of the most pious, enlightened, and patriotic men that have ever struggled for civil and religious liberty. I feel perfectly confident that this view of our actual condition and prospects must approve itself to the judgment of every reflecting man as just; and it is only necessary to see this subject in the light in which it is here but very faintly presented, in order to perceive that it is to the interest of every man in this community who values his dear-bought and inestimable privileges, to provide means for arresting the progress of an evil which is every day and hour deepening and widening its influence.

As Christians and friends of our country, we cannot feel uninterested in these matters; as teachers of religion, it is our duty to inform ourselves about them. My limits will not allow me to present more than a very brief outline of remedies which have suggested themselves to my mind as proper to be employed to meet the threatened evils at which I have glanced. I beg leave to refer you to a printed outline of a plan which I have submitted to the public upon this subject, as presenting some views which I have not space and time here to repeat.

Experience has fully established the fact that seminaries of learning got up under legislative patronage are for the most part inefficient, and they are necessarily defective in one particular which is essential to the wholesome influence of enlarged intelligence. They make no provision for the regular and systematic inculcation of Christianity. The multiplied divisions of Christian profession operating to the production of jealousies and suspicions in the public mind, have raised more than a triple wall around our public institutions of learning, which effectually excludes from introduction into them any thing more than the mere generalities of religious science. Hence the youth of the country come forth from them, well versed it is true in the rudiments of human science, but untaught and unindoctrinated in the principles of that religion which the Son of God gave to make man useful and contented here—holy and happy in eternity. The great object seems to have been, and still is, to cultivate and develope the intellectual powers, while the moral affections have been permitted to lie waste and dormant or neglected; and the concerning truth, that intellectual power unrestrained and unregulated by sound moral or religious principle tends only to mischief and misery in our species, has been almost entirely overlooked. These considerations more than any thing else, I am persuaded, have led to the effort which most Christian denominations have recently made to found and endow seminaries of learning under their own immediate control and management. There is yet left enough of sound practical Christian sentiment and knowledge among us to make head against the gradual and almost imperceptible increase of infidelity, if this sentiment can be embodied and properly directed. This is the prime end aimed at in the establishment of our projected literary and theological seminary, to make the Bible the ultimate and sufficient standard and rule for the regulation of man's conduct as a rational and accountable creature—to cultivate the moral affections of the young, while their intellectual powers are developing, thus furnishing the community with an enlightened and virtuous class of citizens, and lastly to supply means for the acquisition of theological learning to the pious natives of our own soil, that a native population may be served by a native ministry. I need scarcely repeat my deliberate and solemn conviction that our wants, now pressing and daily increasing, will not in this last respect be adequately supplied from any other source.

Connected with the arrangements of this plan, is the further design of educating a corps of professional teachers. It is supposed that there are many young men in our country who will gladly embrace the opportunity of qualifying themselves for the business of instruction, if such an opportunity is brought within their reach. This we think can be easily effected through the operations of the proposed seminary. By having all such as are willing to become teachers of youth arranged into three classes upon the monitorial system, the professors would be called on to instruct the first or highest class only—the first class would teach the second, and the second the third. Thus at the end of three years after the commencement of our operations, a class of professional teachers would leave, and a new one enter the institution. In this way there would always be three classes preparing for the business of instruction, and reaping all the benefits of actual practice in the art of teaching. With every such person entering the institution, an account for board and tuition might be opened; and the debt thus contracted he would be able to pay with the greatest ease, in the three succeeding years, after he left the institution, from the proceeds of his own labor in teaching the youth of the country. Thus also a continual source of income would be yearly accruing to the institution, and the primary schools established by teachers whom we had educated would become preparatory to the higher seminary, and secure all the advantages of a uniform system of education. Further, by this plan a teacher for each parish in the diocese might be furnished to be associated with the rector, in the management of a school established for the benefit of such parish, and said school be subjected to regular visitation by the diocesan, and a report thereof made annually to the convention. Once more, to whatever place we sent a missionary, we might send along with him a teacher of youth, and thus secure at once the double object of paramount importance to our country, adequate culture of the mind and heart among the rising generation.

I am aware that this plan may appear at first sight far too extended in its details for our actual and available means. Yet upon mature consideration, I am well convinced, it will be perceived that some of the objects suggested in connection with the primary design, may be effected with little or no expense, and that the whole, by perseverance and with God's gracious assistance and blessing, may be accomplished. In the location of the seminary the chief objects to be consulted are health, cheapness of the necessaries of life and accessibility to the people of the southwest.—These ends may all be attained by selecting some site west of the Tennessee River. The people of the western district have an identity of interests in most things with the population of Mississippi, Arkansas and Louisiana, and that portion of the state is without a single collegiate institution.

Upon a view of the whole subject, I earnestly recommend to this convention the appointment of agents in this state to obtain for this object subscriptions payable in one, two and three years, and a special agent to visit the southwest country under the authority of this body, the ensuing fall and winter for a like purpose.

From the Southern Churchman.

WASHINGTON, MADISON, AND HENRY.

No individuals in American history have occupied more important or commanding positions, have had greater influence upon the country, or are regarded with so much love and admiration, as Washington, Madison, and Henry. We would point to these individuals, and ask you, men of intelligence and influence, to what they owed their nobleness and lofty elevation? What was it which so controlled the elements of their character, as to divest them of all selfishness, and make them the disinterested and magnanimous patriots which they were in public—the humble, gentle beings which they were in private? That virtue is, indeed, of the highest and noblest quality which exercises its commanding influence over all the secret and retired hours of a man, and makes him as gentle and lovely in the bosom of his family, and as watchful over his conduct, as when he stands before the gaze of the public. Such were the virtues of these men. The private life of Washington places him on a higher position than his public acts. Madison's character was one of the loveliest and most attractive which history can present: and all these men, to be appreciated, must be seen in private. Censure retires from investigation rebuked. To what, then, we ask again, did they owe this combination of noble qualities? We ask you, men of intelligence and influence, to ponder the answer. They were *Christians.*

That Washington and Henry were so, and in communion with the Episcopal Church, published memoirs show. And with respect to the venerable Madison, we have lately had conversation with a friend whose authority is beyond question, and whose means of information were the most abundant, which has led us to the belief that he too was a Christian. To the pure and gentle influences of Christianity he owed all that sweet and attractive loveliness which rendered him in private the most amiable of men, and all that grand and lofty and venerable disinterestedness which gave him in public the confidence of the country.

From the Barbadian.

POOR JACK.

Let no eye be turned away from this until it has been read.

The following account is given by the Rev. Legh Richmond, as having been related by a minister in a meeting of the British and Foreign Bible Society.

A drunkard was one day staggering in drink on the brink of the sea. His little son by him three years of age, being very hungry, solicited him for something to eat. The miserable father, conscious of his poverty and the criminal cause of it, in a kind of rage, occasioned by his intemperance and despair, hurled the little innocent into the sea and made off with himself. The poor little sufferer, finding a floating plank by his side on the water, clung to it. The wind soon wafted him and the plank into the sea.

A British man-of-war passing by discovered the plank and child, and a sailor at the risk of his life plunged into the sea, and brought him on board. He could inform them little more than that his name was Jack. They gave him the name of Poor Jack. He grew up on board that man-of-war, behaved well, and gained the love of all the officers and men. He became an officer of the sick and wounded department. During an action of the late war, an aged man came under his care, nearly in a dying state. He was all attention to the suffering stranger, but could not save his life.

The aged stranger was dying and thus addressed this kind young officer: "For the great attention you have shown me, I give you this only treasure that I am possessed of. (Presenting him a Bible bearing the stamp of the British and Foreign Bible Society.) It was given me by a lady—has been the means of my conversion, and has been a great comfort to me. Read it, and it will lead you in the way you should go." He went on to confess the wickedness and profligacy of his life before the reception of his Bible; and, among other enormities, how he cast his little son, three years old, into the sea, because he cried to him for needed food.

The young officer inquired of him the time and place and found here was his own history. Reader, judge, if you can, of his feelings to recognise in the dying old man his father, a dying penitent under his care; and judge of the feelings of the dying penitent, to find that the young stranger was his son, the very son whom he had plunged into the sea; and had no idea but that he had immediately perished. A description of their mutual feelings will not be attempted. The old man soon expired in the arms of his son. The latter left the service, and became a pious preacher of the Gospel. On closing this story, the minister in the meeting of the Bible Society bowed to the Chairman, and said, "*Sir, I am Poor Jack.*"

RESULT OF TEMPERANCE.

It is stated that the registers of the Society of Quakers in London show that one half of them live to the age of forty-seven years, whilst one half of the general population of the city die before they are three years of age. One in ten among the Quakers arrive at the age of thirty, but among the mass, only one in forty. If this statement be true, of which we have no doubt, it offers a strong argument in favor of temperance, not merely abstinence from ardent spirits, but temperance in all things. The temperance of the Quakers in the enjoyment of all exciting sensual pleasures, and their almost universal equanimity of temper is well known, and to it may further be attributed their extraordinary longevity.—*Ibid.*

PRIVATE EPISCOPAL INSTITUTE, TROY, N. Y.

Under the above name, the school of the subscriber will open on the first of May ensuing, enlarged, and with materially extended facilities for a thorough practical and Christian education.

Buildings are in a course of completion, which will be ready for use by the time above mentioned, specially designed for this institution. They are new, spacious and sightly, and will be fitted up on a convenience of plan, and in a neatness of style, that are not exceeded. They will accommodate forty pupils—allowing two to each room—with a general school room, chapel, and recitation rooms.

The location is unsurpassed in point of healthiness and beauty. It is upon an eminence in the suburbs of the city, securing by its retirement and elevation a free and healthy atmosphere, and commanding an extensive and delightful view.

Ample grounds are connected with the establishment, for gymnastic and other exercises, and for purposes of gardening.

The institution will be carried on by the principal and proprietor, and three assistants, of character and experience in the profession.

Its plan is to take up and educate the pupil as he exists in the sight of God—duly to regulate his moral, his intellectual, and his physical natures.

In agreement with this natural constitution of the pupil, the school will be arranged in three departments—the moral, the intellectual, and the physical. And no effort shall be wanting on the part of the principal to give to each the most efficient direction.

The *Moral Department*, which involves the government, will be supplied by the principal.

It will embrace a course of moral and religious studies adapted to each pupil. To the Holy Scriptures constant reference will be made as the foundation on which alone may be built a solid and enduring character, and as the only safe and proper basis of a Christian education.

The views of scripture truth and of religious duty presented, will be in strict accordance with the doctrines, discipline and worship of the Protestant Episcopal church.

It will be the constant endeavor in this department to win over to the Saviour, and his body, the church, the first and strongest affections of the youthful heart.

The *Intellectual Department* will embrace all the ordinary English branches necessary to business and commercial pursuits, with additional facilities for instruction in the higher departments of learning, with reference to college requirements, and also in drawing, and in modern languages. The fundamental branches of common education will receive particular attention, as penmanship, reading, arithmetic.

It will be conducted by the principal and assistants, and by such masters as it may be necessary from time to time to employ.

Instruction in this department will be directed to the understanding. It will be the endeavor here to cultivate the *intellectual powers.* The pupils will therefore be taught the *rationale* of whatever comes before them, of grammar and of the sciences.

Particular regard will be had to the intended future destination of the pupil, and his education be directed accordingly. He may be fitted for the counting-room, for engineering, for college, for teaching, or for the study of the professions.

The *Physical Department*, which is for exercise and health, is by no means of minor importance. It will be superintended always by a master, who will have the supervision and direction of the pupils, in all hours not taken up by the exercises of the school, and who will instruct, in agreeable and useful exercises, promotive of health and happiness.

Diligent attention to the performance of all duties, cheerful and exact obedience, and propriety of deportment, are expected of every lad who becomes a member of the Institution.

The admission of pupils will be restricted to no particular age.

The *Domestic Arrangement* of this establishment will be such as to merit the approbation of parents, and to make the pupils in every respect comfortable. It will be an invariable rule for the pupils to fare, in all particulars, as do the Instructors, and the Principal and family.

A *Directress* will take charge of the wardrobes of the pupils, and keep them in order.

Pupils at this institution will have little reasonable use for pocket money. They will be supplied by the Principal with *all necessaries*, and more than these, will serve only to create and nourish artificial tastes and wants, which have a too important bearing on future character. They will, therefore, be allowed no money, but at the pleasure of the Principal. This rule will save expense to the parent, and character to the child.

The TERMS of the school are $230 per annum, payable half-yearly in advance. The establishment being furnished with every requisite article for use, whether of furniture for dormitories, as beds, bedding, &c., or apparatus for study, books, stationary, &c., none of these are required to be furnished by the pupils, and no additional charges made for the use thereof.

There will be but one vacation in the year and that during the month of August.

It is desirable that every lad should have each article of his clothing distinctly marked with the initials of his name, and be possessed of a complete inventory of the whole.

Each pupil should also possess, as his own property, a Bible, and Book of Common Prayer.

Persons desirous of placing pupils in this Institution, will please apply before the first of May.

Further particulars relative to the school, can be obtained by addressing the subscriber, through the Post Office, or by application to J. W. MITCHELL, Esq., 63½ Cedar street, New York.

W. F. WALKER, Principal and Proprietor.

Troy, March 18, 1837. an15

SELECT BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

298 GREENWICH STREET.

MRS. GOULD respectfully informs her friends and the public, that she will, on the 15th of May next, commence a boarding and day school for young ladies, at 298 Greenwich street.

Mrs. G. has had several years' experience in the business of instruction, and has been deemed peculiarly successful in forwarding her pupils.

She has engaged gentlemen of the first talent in the various departments, and pledges herself to spare no pains nor expense to advance the interests of those who may honor her with their patronage.

The discipline of the establishment will be mild and affectionate, and special attention given to the manners and easy deportment of the young ladies.

For a prospectus of the school, or any other particulars, Mrs. G. will be happy to receive applications on any Saturday, at her present residence, No. 51 Vesey street.

The following gentlemen have kindly permitted Mrs. G. to refer to them.

Rt. Rev. Bishop Onderdonk,
Rev. Dr. Berrian,
Rev. Dr. McAuley,
Rev. Dr. DeWitt,
Rev. Dr. Eastburn,
Rev. Dr. Hawks.
Rev. Dr. Brownlee,
Rev. Dr. Knox,
Rev. Dr. Schroeder,
S. W. Anderson, Esq.
S. G. Raymond, Esq.

April 22. 3t*

BRANCH GRAMMAR SCHOOL OF COLUMBIA COLLEGE.

A branch of the Grammar School of Columbia College will be established, on the first of May next, in the building lately occupied by St. Luke's school, at the corner of Hudson and Grove streets. The system of instruction will be the same, in every respect, with that pursued at the parent institution in Murray street, and pupils will be prepared either for admission into college, or for entrance into a counting house. The branch will, in common with the parent school, be under the sole superintendence and control of Professor Anthon. Applications for admission to be made to the Rector, at No. 7 College Green, and, after the first of May next, at the school itself.

April 22, 1837. 3t.